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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

THE RAINBOW ROUND THE THRONE.

Rev. Benjamin Copeland.

The sunshine and the shadow — alternately they flow
Across the fields of ether, across our hearts below;
The gloom and glory blending in beauty manifold,
The mists of morning ending in evening's gates of gold.

Forever and forever our human lives are so —
The sunshine and the shadow, alternate weal and woe;
Perpetually ascending Earth's mingled mirth and moan,
But lo! above us beading, the rainbow round the Throne!

Hold fast the heavenly vision; this hope thy soul sustain —
All things shall work together for thy eternal gain;
The mystery of sorrow, the mystery of pain,
Shall sure, some happy morrow, to every heart be plain.

Buffalo, N. Y.

The Outlook.

New York has a population of 1,849,866, according to the recent police census — not the two millions and over which was estimated. The males number 925,310, and the females 924,556. The annual increase averages 30,966, which will make our metropolitan city wait till the end of the century before reaching the aggregate hoped for.

The bond syndicate is redeeming its promise to protect our national treasury from depletion. All through April the gold reserve was maintained at \$91,000,000, in round numbers. A balance of \$15,000,000 is not yet paid, and while this remains due the rate of exchange on London will be regulated so as to keep the balance in our favor.

Distrust of England because of its recent successful campaign in the Hindoo Kooah range, and its apparent understanding with Japan relative to China, has led the Czar's government to give the order to extend the Transcasian railroad from Samarcand to Marghilan. When this extension is completed, Russia can menace English interests southward and China eastward.

A movement of some vigor has been started in Newark and New York aimed at monopolies. It is called the Anti-Trust League. Within a week 4,000 members were enrolled. Its leader, Benjamin R. Davenport, of Newark, will establish his headquarters in New York and circulate the pledge of the League, and enlist, if possible, millions of voters who will support anti-trust representatives and legislation.

The elections pendulum in Greece, which has alternated between Tricoupis and Delianis for the last thirty years, has recently swung over to the latter, whose parliamentary victory numbers 115 seats against 12 for his opponent. The former, weary of political strife and burdens, announces his intention to retire from public life. He turns over to his successor a bankrupt treasury and a people exhausted and discouraged by taxation.

A very satisfactory budget was presented by Sir William V. Harcourt, the British chancellor of the exchequer, to the House of Commons

last week. The estimated receipts for the last fiscal year were surpassed by the actual; while the actual expenditures were less than the estimated — a creditable balance on both sides. Instead of an estimated surplus of £291,000, the accounts showed £776,000. Next year, owing to proposed additions to the navy, a deficit is anticipated. The chancellor proposes to meet it by continuing for another year the tax of sixpence a barrel on beer.

The Baltimore & Ohio road will run trains from New York to Washington in four and one-half hours, now that their new seven-and-a-half-mile tunnel under the city of Baltimore, which has been under construction five years and which cost \$8,000,000, is completed. The electric motors which will be used in the tunnel are almost ready.

When the locomotive is superseded on our railroads by the electric motor, the latter will easily hold its place by reason of its simplicity of construction, and the consequent inexpensiveness of repairs. One who compares the single moving part of the motor — the armature — with the complex and easily-derangeable machinery of the locomotive — boilers, pistons, connecting rods, valves, pumps, etc. — will understand the statement of Professor Siemens, of England, that the electric motors used in the London Underground Railway ran 60,000 miles without costing a cent for repairs.

Astronomer Percival Lowell's theory of the canals of Mars is sharply attacked by Astronomer Holden of the Lick Observatory. The latter asserts that "the atmosphere, the snow-melting, the watery canals, and, above all, the oxygen-breathing inhabitants of Mars, are mere chimeras," basing his assertion upon the testimony of Professor Campbell that the spectrum of Mars does not differ from that of our moon. The latter, as is well known, possesses no atmosphere that can be detected. Professor Holden is of the opinion that "the atmosphere of Mars — if, indeed, it have any at all — must be at least as thin as that of the highest peaks of the Himalayas."

The Tennessee Legislature, by a vote of 71 to 57, has, with shameful injustice, declared Peter Turney to be governor of the State, in place of Henry Clay Evans, elected governor by the people by a plurality of 748 votes. This conspiracy — for it is nothing less — has been condemned by some of the best people of Tennessee and by leading Democratic newspapers. The pretext that some of Mr. Evans' supporters did not produce at the time of election certificates that they had paid their poll tax (though it was not pretended that they had not paid the same) is too thin, too cheap, for any honest mind to consider. Such iniquity, sooner or later, strikes back on those guilty of it.

Contrary to all expectation, the Liberal ministry in England holds together and maintains itself in spite of all the efforts of its political foes to destroy its coherence, or overwhelm it by some decisive vote. Sir William Harcourt secured a majority of 22 last week on a motion to devote the remainder of the session to purely government business. It is hardly to be expected that the program of proposed legislation which Lord Rosebery has outlined will be adopted by the two chambers, but it will, in part or whole, be submitted to discussion. The Liberals will go out, when they must go out, with flying colors, and the country must decide whether their principles entitle them to a new lease of power.

Target and Projectile.

The target again comes out ahead, in the latest trial. It was furnished by the Carnegie Company — an 18-inch plate of Harvey-ized nickel-steel, a sample of those being

manufactured for the side armor of the battle-ship "Oregon." It weighed 79,300 pounds, and was fastened to a backing of thirty-six inches of solid oak, and anchored in a hillside about a hundred yards from the battery. The test required that this plate should be attacked by two 850-pound projectiles fired from a 12-inch gun, the first with a charge of about 250 pounds of powder, the second with a charge of about 440 pounds. The first round must not crack the plate; the second must not destructively perforate it. The test was made. The first shell indented the plate about six inches without cracking it, but was itself shivered in fragments. The second, with nearly twice the charge of powder, perforated the plate ten inches, slightly cracking the surface only, and welded itself in the plate by the heat of the impact. The plate was accordingly accepted, as having passed the ordeal. Still, in order to determine whether the new battle-ships might not be armed with 13-inch guns instead of 12-inch, a final test was made with "the peace-maker," a gun of that calibre. Its projectile weighs 1,100 pounds and was driven by a charge of 489 pounds of powder. It entered the plate ten inches, cracked it, shattered the oak backing, but was itself pulverized by the concussion. It is thought that this trial demonstrates the feasibility of the heavier gun.

Corinto Evacuated.

Through the kind offices of the Salvadorean minister to Great Britain and France, who guaranteed on the part of his own country that Nicaragua should pay within two weeks the sum of \$77,500 demanded, orders were given to the British admiral to withdraw his sailors and marines from Corinto on the 4th, and turn that port over to the Nicaraguan authorities. This act ends a vast deal of silly newspaper suspicion of England's intentions, and paves the way for the second stage in the dispute between the countries — the adjustment of alleged property losses of British subjects during the disturbance at Bluefields. The incorporation of the former Mosquito Reservation into a Nicaraguan State, bearing the name of Zelaya, in honor of the present president of the country, removes the opportunity for further European encroachment. The only country, in fact, that has attempted this, having explicitly renounced all rights of sovereignty, the Monroe doctrine, so far as Central America is concerned, is, for the present at least, vindicated.

Japan and Russia Face to Face.

It was inevitable that these two powers should confront each other. For years Russia, secure of her prestige in the Far East, has waited for the convenient season when, without serious offense, she could wrest from China or Korea an open-water port for the terminus of her railway and for a harbor for her fleets. The unexpected military success of Japan, her rise to a first-class power, her humiliation of China as a stepping-stone to the enlightenment and uplifting of that country, and the reported cession to the victors of the Liao Tung peninsula, have not only disappointed that covetous hope and destroyed a large expectancy in the partition of Mongolian soil, but have also given to Japan a strategic base of such vast and menacing importance, that Russia fairly bristles with rage. A glance at the map will explain the position. It will be seen at once that the possession of the Liao Tung peninsula (the one in which Port Arthur is situated) by Japan is the key to the situation in that far-off land. Holding that, Japan can dominate Peking on the west and keep China to her agreement. She can carry on reforms in Korea on the east and guarantee the independence of that country. She can hold Manchuria in check, and by a system of railroads absorb a large part of the traffic on which Russia depended for her new trans-Siberian road. She not only confines

that power to her single port of Vladivostok (a port frozen up in the winter) but from a military point of view she flanks and annoys her, requiring the constant presence of troops needed elsewhere. It is hardly to be wondered at that Russia, thus balked in her plans and menaced, should decide to fight Japan rather than permit her to possess this rare vantage ground as one of the fruits of her victory over China. It is also not to be wondered at that Japan, having earned such an advantage both for carrying out her schemes for an Asiatic alliance and for disputing with Russia the arbitership of affairs in Eastern Asia, should be unwilling to surrender it. It need hardly be said to those who have tried to follow the course of events in the East that the newspapers have raged, and the correspondents have imagined vain and contradictory things, because no reliable information could be gained. If it be true that China has ratified the peace treaty, our readers will be wiser than ourselves at present, by the time this issue reaches them.

The Washington Arch Dedicated.

With appropriate ceremonies — an invocation by Bishop Potter, remarks by Mayor Strong, an oration by Gen. Horace Porter, and an address by Henry G. Marquand — and in the presence of Governor Morton, the State militia, and thousands of spectators, this noblest work of commemorative art in our metropolitan city was, on Saturday last, dedicated and turned over to the municipal authorities. Built of white marble, it perpetuates the highly-commended design of a temporary structure erected near the same spot (Washington Square) in 1889, to celebrate the centennial of the inauguration of George Washington as the first President of the United States. The cost of the Arch, with its sculpture and decorations, was \$125,000, most of which was raised by subscriptions. Its total height is 76 feet, 6 inches; its total width, 56 feet, 10 inches; its height of opening, 47 feet, 9 inches; its width of opening, 30 feet. On the north facade is inscribed the commemorative purpose of the structure; on the south are the words: "Let us raise a standard to which the wise and the honest can repair. The event is in the hands of God. — Washington." Another inscription sets forth that the Arch is "erected by the people of the City of New York."

General John Newton.

But for his successful mining of Hallet's Reef and Flood Rock, the obstructions which made "Hell Gate" dangerous to mariners, this gallant and modest soldier would probably have died unknown to popular fame. And yet this splendid bit of engineering was only one incident in a long and useful public career which, dating from graduation at West Point, covered a period of fifty-three years. Entering the engineer corps of the service in 1842, he was employed in various defensive assignments until the breaking out of the war. Though a native of Norfolk, he promptly sided with the North in the conflict. He was not content with the performance of the duties of his corps, but took an active part in the Peninsular and Cumberland campaigns. For gallant conduct at the battle of Fredericksburg he was promoted to be a Major General of Volunteers. He led the First Army Corps on the last two days at Gettysburg, winning the brevet of a colonel in the regular army. After the war he gradually rose to be Chief of the Engineers in the regular army with the rank of Brigadier General. Having been retired at his own request in 1886, he accepted the office of Commissioner of Public Works in New York city, and during his two years' term of office, made a record for himself for honesty, and vigor, and disdain of political interference, that still survives. For many years before his death, which occurred last week, he had held the post of president of the Panama Railway Company.

THE METHODIST GENERAL HOSPITAL at Brooklyn, N. Y.

IT is well known to the Methodist public that in the year 1881, Mr. George I. Seney, in response to his conviction of the need of more hospital accommodations for the sick and the poor, offered to give the munificent sum of \$200,000 to found a hospital. It was the desire of Mr. Seney to secure an institution which, in the perfection of its appointments and in the excellence of its sanitary conditions, should be equal to the best in the world. As the needs of this great work developed upon his thought, Mr. Seney was prompted to approve of plans, the completion of which would involve a much greater outlay than that originally contemplated. The responsibility for the completion of these plans he personally assumed, continuing to defray the expenses as they matured until his payments aggregated the princely sum of \$410,000. The founder committed his gift to the supervision of the Methodist Episcopal Church.

The immediate need of more hospital accommodations can hardly be overstated. The present general hospitals are occupied up to their full ability to care for patients. Wherever there are empty beds, the explanation is found in the lack of the resources required for their support. More money, much more money, is



George I. Seney.
Founder of the Hospital.

needed to enable them to do a better and a larger work. And still there are thousands uncared for. In the homes of the worthy poor many sicken and die for want of the conveniences and treatment which could be afforded them in a good hospital. But it is not only for the desti-



Partial View of Children's Ward.

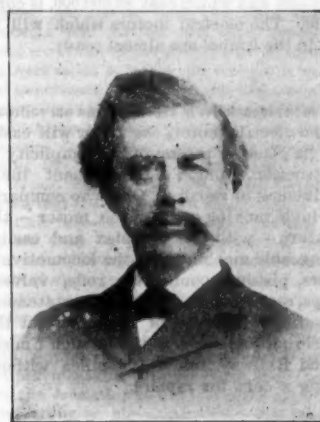
tute or for the poor suddenly overtaken by calamity that hospital accommodations are needed. The conditions of society presented in great cities furnish a vast number of persons in greatly differing circumstances, but all alike in being homeless and without adequate provisions for their care when sick or disabled—such as sailors, as a class, a large proportion of young mechanics and clerks, servant girls and female operatives and saleswomen, travelers and temporary sojourners of every kind, and a great multitude of people living in hotels and boarding-houses. In addition to these must be considered the needs of many, both in the cities and in the country, who are neither destitute nor homeless, but whose cases are such that special treatment or special skill is needed for their relief, such as can only be obtained in a well-organized hospital. It is difficult to judge between these several classes as to which of them appeals the most to sympathy and consideration. Demands on every hand for a large and wise charity in providing for the relief of the sick and disabled, are pressing at the very doors of those who are able to help.

One wing of the Methodist Episcopal Hospital in Brooklyn has been in operation since December 15, 1887. The location of this Hospital, as well as the comprehensiveness of its plans, is

such as to make it the representative medical institution of Methodism. It is to stand forth as a conspicuous charity in "Greater New York," and, if adequately supported and sustained, will prove not only an unspeakable blessing to suffering humanity, but bring peculiar prestige and glory to universal Methodism.

However complete the hospitals reared elsewhere by Methodism may be, and whatever of talent may stand at their bedside, or render brilliant the work of their operating rooms, this Hospital will be compelled to surpass them all in equipment and outshine them in the lustre of its surgical and medical services. Hence every Methodist Conference in the Republic will be likely to secure for itself, in some form, the privilege of sending its exceptional invalids to this superb house of healing. Many Conferences are already endowing a bed each by the gift of \$5,000. The Central Ohio Conference Bed was thus provided for some time since by the prospective bequest of a lady within its bounds. The Michigan Conference Bed is likely to be cared for in the same munificent way by one of its friends. The East Maine Conference Bed has been remembered by Mrs. Mary S. Lillie, who gave for its benefit the sum of \$4,000. The New England Southern Conference Bed has been dealt with in an equally generous manner by one of its elect ladies, whose name we are not permitted to mention. Several other Conference beds, notably those of the New York, New York East, Newark, Wyoming and Erie Conferences, are being rapidly endowed through church collections and individual gifts. Such as cannot afford to endow a bed, will doubtless attempt to

of Providence. The men who are to render large help may or may not have been known as liberal givers in the past. Every great demand of charity discovers a new generation of philan-



Rev. J. S. Breckinridge, D. D.
Superintendent of the Hospital.

thropists. To all such this noble Hospital makes eloquent appeal. And this appeal is for princely gifts. Every dollar, however, coming from whatever source, is needed, and will be most gratefully received. Indeed, the smaller gifts, in their aggregation, must be relied upon largely to keep this institution healthfully at work.

Dr. Breckinridge, in closing his last report says:—

"One who sees our Hospital as it now is, can with difficulty realize what it once was. When, less than seven years ago, its doors were opened to patients, everything was in an unfinished condition. Nobody on the premises, not even the superintendent, knew anything about either organizing or managing such an institution. The entire working force was almost as crude as was the Hospital itself. They had little to do with, and still less knowledge as to how they could best utilize the few instrumentalities which were in their possession. There was no elevator, and no ambulance, and no ward for children. There were no suitable sleeping-

ward for children. We have built a large Administration Annex, where our nurses are handsomely domiciled, and where we have such culinary, laundry, pharmaceutical and other conveniences as make our former destitution seem pitiful, and we wonder how the Hospital could have been administered at all amid those earlier disadvantages.

"We have provided ourselves with a separate ward for contagious diseases, and a complete out-patient department. We have fitted up rooms for private patients, which accommodate fifteen beds. From the day we opened the institution until now, we have been ever moving in the direction of something better. No backward step has thus far interrupted our progress. "If, as Patrick Henry once declared, we have no way of judging the future but by the past, there is every reason to predict continued improvement and prosperity."

The Superintendent of the Hospital.

Rev. J. S. Breckinridge, D. D., experienced religion at the age of sixteen. He soon became anxious to secure a thorough education, and entered a select school for boys at Berkshire, N. Y., and later the Susquehanna Seminary at Binghamton, N. Y. Entering Wesleyan University, he was elected orator of his class during his freshman year and a member of the Phi Beta Kappa Society as an evidence of superior scholarship during his senior year. Graduating, he entered the New York East Conference, of which he is still a member.

While stationed at Bethel, Conn., a revival began in his church, which swept over the entire town. During his pastorate at Norwalk, Conn., he was elected a delegate to the International Convention of the Y. M. C. Association of the United States and Canada held at Montreal. Eleven years subsequent to his graduation at Middletown he was invited back to become the pastor of the M. E. Church in that city, and among his parishioners were the president and professors of the college. While here he was granted a three months' vacation, which was spent in Europe. He wrote a series of magazine articles describing his trip abroad, which were published in Philadelphia. Before closing his term at Middletown he received an invitation to become the pastor of the First M. E. Church at Hartford and of several churches in Brooklyn. He accepted the invitation from Greenpoint Tabernacle and was appointed there. Thence he was called to Seventh Avenue Church (now Grace) in the same city. Rev. Emory J. Haynes was his predecessor. At the expiration of his term he was appointed to Sands St. Church. When Rev. B. M. Adams was appointed presiding elder, Mr. Breckinridge was selected as his successor at Meriden, Conn., where he found a church composed of about one thousand members. At the end of three years he returned by invitation to Brooklyn as pastor of the Simpson M. E. Church. Before his first year expired here he was elected superintendent of



Women's Ward.

rooms for either servants, or nurses, or officers. Even the kitchen and laundry were extemporized expedients.

"We now have an elevator, a very complete ambulance outfit, and a handsome stable where our horses can be comfortably quartered and our ambulances safely housed, and on its second floor are commodious dormitories for our male employees. We own two brown-stone houses, the gift of A. W. Parker, Esq., of Brooklyn. In one of these our domestic find an enjoyable home, while the rent of the other adds materially to our income. We have opened a beautiful

the Methodist Hospital in Brooklyn by its Board of Managers and his election was sanctioned by the Bishop in April, 1887, and he has been responsible each year ever since.

Under his administration the Hospital has cared for more than ten thousand patients; has gathered an endowment fund of over \$200,000; has added more than \$100,000 to the value of the property by erecting new buildings, etc.; and has paid all its current expenses, amounting to above \$200,000. The total cash receipts have been, therefore, quite half a million of dollars during a little more than seven years.

THE THEOLOGICAL DRIFT IN THE OLD WORLD.

XXII.

Prof. W. T. Davison, D. D.

AT the time of writing this article, the death of

Dr. R. W. Dale,

pastor of Carr's Lane Church in this city, and known over the whole English-speaking world, has affected thousands with a sense of deep personal loss, and formed a theme which has occupied many tongues and many pens. Dr. Dale was well known on your side of the Atlantic, and one of his most characteristic and valuable productions—his addresses on Preaching—appeared as a volume of Yale Lectures. He was distinguished as a preacher, as an expositor, as a theologian, as an ecclesiastic, as a politician; but perhaps he was greatest as a man. There was something massive about his personality which gave weight to his utterances on a great variety of subjects; the robustness of his thought and the masculine vigor of his style resulted in a general impressiveness which was all his own. Dr. Dale took a larger part than is usual with ministers in this country in the public life of political, municipal and social affairs, and in every department his influence was deservedly great. This was especially true of one period of his career, and at the time flattering offers were made to him, so that it seemed quite probable he might have made his mark as a statesman had he been so inclined. But not for a moment did he hesitate between a divine vocation and secular honors, and in the later years of his life he largely withdrew from the field of political controversy, and seemed even disposed to regret that so much of his energy had been given to objects important enough in their place, but not of the very highest importance. Dr. Dale, however, was never a mere politician; the spirituality of his religion and the loftiness of his character raised him alike above the motives and the aims which too largely prevail in political life.

It is not my object at present to write of Dr. Dale as a man, or even as a theologian. His removal, however, makes it natural to think of him as

A Kind of Landmark in the Theological Movement

of the latter part of the nineteenth century. He was great in himself, great also in what he represented. His active life extended over forty very critical years. He was born into one theological atmosphere, he died in another; and he himself had not a little to do with the change that was discernible. In his early ministry he was copastor with Mr. Angell James, the very type of earnest evangelicalism of the earlier part of the century. Calvinism was then the creed, not only in theory but in practice, of the Congregational churches of this country. Exceptions, of course, were to be found to this rule, and revolt was beginning to be felt against some portions of the Calvinistic creed. But it was still so far an accepted guide that it needed no little courage for a young man to raise his voice, as Dale did in his very early years, against current views on total depravity, eternal decrees, and the nature of the future punishment of the wicked. It must not be understood that Dr. Dale was at any period of his life iconoclastic or destructive. He had no sympathy with either the aims or the methods of those who think it a mark of breadth of culture to decry "dogma." His own convictions were unusually deep and strong, and for every part of the faith he held he could render a reason in a fashion that was likely to put an adversary to shame. But just because he made his faith his own at first hand by original and vigorous thought, he found himself unable at some points to accept the form of traditional belief that came down to him; the substance he never altered. It was the vigor of new life in him which caused him to cast off some of the raiment which proved too strait for the germinant growth of his faith, and throughout his course Dr. Dale was essentially a constructive theologian.

In this respect I venture to think he was a representative man. There has been, no doubt, during the last forty years, much destructive work done which has brought with it no compensation. Men have tried to pull down venerable structures, without any pretence of putting anything better in their place. It has been assumed that these critics represent the *Zeit-geist*—the spirit of the age. The skepticism of the time is often represented as pure denial. To me the changes of the last generation or so tell

a different story. The loss of certain forms of faith has in some cases, alas! led to the loss of substance also. But in the main a healthier, stronger, ampler faith animates the churches—I speak of evangelical free churches in this country—today. Dr. Dale was at the same time an illustration of this and himself an important agent in bringing such a result to pass. He had a firm grasp of the great central principles of Christianity, and these held him secure and enabled him to hold thousands of others secure amid the surging of new tides and the removal of old landmarks. His volume on the Atonement is used today as a standard book upon the subject by Anglican bishops as well as Nonconformists of almost all types.

If one were to try to explain

The Secret of the Stability Amidst Change,

it might be found in the combination Dr. Dale presented of a truly spiritual, religious insight with a vigor of intellect which refused to be satisfied with infirm or inadequate foundations of faith. He has been called rationalistic, so largely did reasoning enter into all his religious teaching and so little sympathy had he with the sentimental or emotional side of religious life. Yet he was essentially mystical in the truest and deepest sense of that much-abused word. He believed in spiritual realities, of which no full or complete account can be given by the logical understanding. These were to him the realities of life. But that did not lead him, as it has led most of the mystics of history, to undervalue the intellectual and practical elements of life. To the ordinary observer he was mainly intellectual and practical; to many he seemed unnecessarily hard in the emphasis he laid upon sound reasoning and fidelity to duty. The combination of these qualities explains Dr. Dale's real strength, and it shows us where the strength of Christianity must always lie. Christianity is for the whole man. It takes a man to be a Christian, and only Christianity can make a man. One-sidedness in religion is fatal, and there was a tendency to one-sidedness in the earlier type of evangelical religion, excellent and useful as it was. Dr. Dale points this out in his "Evangelical Revival" and in others of his works. Both on the side of ethics, the bearing of "sanctification" on actual life, and on its intellectual side, the influence of such men as Dr. Dale has been markedly beneficial.

A striking example of the combination spoken of is to be found in his "Living Christ and the Four Gospels." This is the author's chief contribution to apologetics. It contains, as many of your readers know, two parts, seeking to combine two lines of defence. The first is essentially spiritual. It outlines the argument from experience, the irrefragable argument of the man born blind—"One thing I know, whereas I was blind, now I see." The soul's apprehension of salvation in Christ, argues Dr. Dale, is so direct, so complete, so satisfying, that it forms its own unassailable evidence. It is evidence, of course, for the man himself; but the phenomena of history which it represents constitute an evidence of a wider and more general kind in favor of the truth of Christianity, to which more prominence might be given, and which in its own field is practically irresistible. But Dr. Dale was too full-orbed and complete a theologian to allow an argument of this kind to stand alone or to assume disproportionate importance. Consequently the latter part of the book contains an admirable exposition—popular in its presentation, but carefully scientific in its substance—of the historical evidence of the truth of the Gospels in face of current criticism. It would not be easy to find an account at the same time so brief and so full, so easily intelligible yet so complete and accurate, of the chain of reasoning by which the trustworthiness of the four Evangelists may be established on ordinary historical grounds in a way to convince all candid men.

This combination of

Reasoned Belief and Spiritual Insight and Experience

is growingly characteristic, as it seems to us, of theology and religion. It is upon this that the hopes of many of us rest. In the exposition of Scripture, in the presentation of doctrine, in the defence of faith, in character and in practice—everywhere this combination is necessary if Christianity is to hold its own and do its work in the world. The obscurantism which resents the inquiries of criticism is self-condemned; but so also is the rationalism which admits no supernatural or spiritual realities. The mode of defending the faith which bids men receive any and every doctrine, however in-

credible, because it is "in the Bible," is obsolete; but the defence which seeks by manifestation of the truth to commend it to every man's conscience in the sight of God does not undertake to bring the whole compass of religious doctrine within the grasp of the unspiritual man, who knows that an artistic eye is necessary to appreciate art, and a poetic spirit to understand poetry, but who thinks himself easily able to weigh all spiritual truth in the balances and find it wanting. Evangelical religion in the next generation will carry all before it if, resting upon this basis of reasoned faith and spiritual experience, it prove itself at the same time practical and vigorous enough to deal with the problems and remedy the evils of social, commercial and political life. In almost every one of these respects Dr. Dale's career illustrates the lines on which it is desirable to move forward.

Your readers may be interested to know that the last sermon on which Dr. Dale was engaged before his fatal illness was on "Unworldliness," and the pen stopped in the middle of a sentence which was never finished. The sentence—a very characteristic one in style and matter—ran thus: "Unworldliness does not consist in the most rigid and conscientious observance of any external rules of conduct, but in the spirit and temper and habit of living created by the vision of God, by constant fellowship with Him, by a personal and vivid experience of the greatness of the Christian redemption, and the constant purpose to do the will of God always in all things and at all costs, and by the power of a great hope, the full assurance that after our mortal years are spent, there is a larger, fuller, richer, loftier life in"—The gap is most significant. Where that larger, loftier life is lived, what it is and how it is occupied, the writer now knows by experience, though when he wrote he knew only, like the rest of us, by faith, that it is in the more immediate presence of God. Christian teachers and leaders like Dr. Dale make that unseen life a greater reality to the generation in which they live. Not to glorify a particular man have these words been written, but to show in what respects he was a typical Christian of his generation and in what respects he indicated characteristics which must mark the Christianity of our time if it is to be rational, spiritual and effective. As Browning makes Pompilius say of Caponsacchi,—

"Through such souls alone
God stooping shows sufficient of His light
For us! the dark to rise by. And we rise."

Handsworth College, Birmingham, Eng.

THE MAKERS OF NEW ENGLAND METHODISM.

IV.

Rev. George Webber, D. D.

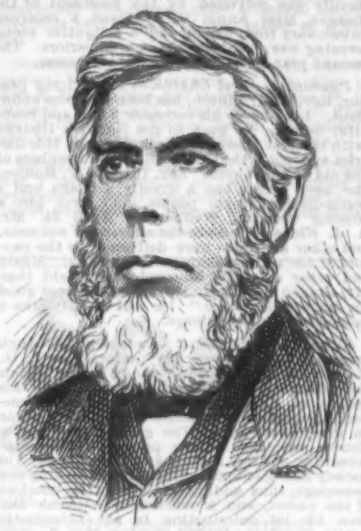
Rev. D. B. Randall, D. D.

THE makers of Methodism in New England are not confined to those who first preached the Gospel according to Methodism here, but include as well those who cultivated the seed sown and aided in producing the fruit expected. Methodism had been planted in New England quite a while before the subject of this sketch came into notice; but Methodism in New England, and especially in Maine, had a struggle for existence long after George Webber entered the ministry. To him may be attributed largely the work of establishing Methodism in Maine. His great intellectual power, his deep piety, his firmness of character, his eminent ability as a preacher, fitted him to accomplish the work for which God designed him in this regard.

George Webber was born in Shapleigh, Maine, March 14, 1801, and was the sixth of ten children. He was the son of John and Dorcas Elwell Webber. His parents were in moderate circumstances, and he was obliged as a boy to toil upon his father's hard and poor farm. His early educational advantages were extremely limited. The common schools of those days were very poor, and only some eight to ten weeks in length in the winter. There were no high schools, practically, and of course the means for obtaining an education were rare. But having an intense desire to cultivate his mind, and ambitious for self-improvement, he secured an education greatly beyond the average of that day, and in his early manhood was a teacher of more than usual success.

Mr. Webber was converted in a great revival under the labors of Rev. Warren Banister, a local preacher, and soon after he joined the Methodist Episcopal Church. His first attempt to address an audience from a text was Nov. 1, 1827. While teach-

ing school he preached nearly every Sabbath during the following winter. He was received on trial in the Maine Conference, which held its session in Vienna, August, 1828, and was appointed to Strong Circuit, with Rev. Elisha Streeter as his colleague. This was a very large circuit, embracing some seven or eight towns. He soon took



Rev. George Webber, D. D.

high rank as a preacher, and filled several of the first stations in the Conference. He was sixteen years a presiding elder. He was five times elected a delegate to the General Conference, and was a delegate from the General Conference to the Canada Conference.

No member of the Maine Conference has been more highly honored by his brethren of the Conference than George Webber. In 1846 he was a delegate to the "World's Temperance Convention," and also to the first "Christian Alliance," both holding their sessions in London, England. At that time he made a short trip through France and Belgium. At the General Conference which held its session in Boston in 1852, he was a candidate for Bishop and was beaten by Rev. O. C. Baker of the New Hampshire Conference, who was elected by not a very large majority over Dr. Webber. About this time he received the honorary degree of D. D. from Wesleyan University.

Dr. Webber was three times married. His first wife was Rebecca Clark, daughter of Richard and Martha Clark, of Strong, and sister of the late E. Clark, M. D., of Portland. His second wife was Mrs. Rebecca Nickerson, daughter of Capt. J. Hanks, of Brewer, Maine; and his third wife was Mrs. Julia Dagget, of Farmington, Me. These were all very talented, pious and devoted women, and aided him greatly in his work as a minister of the Lord Jesus. In his domestic relations he was very happy and much beloved as a husband and father. I think I do not overestimate him when I say Dr. Webber was one of the strongest men that Maine Methodism has ever produced. As a preacher he was clear, methodical, and at times remarkably forcible. His sermons were well-prepared and delivered with divine unction. As a pastor he was kind, sympathetic and faithful. His influence in the Conference was salutary; indeed, he was a leader. Dr. Webber has a strong claim to be accounted as one of the makers of New England Methodism.

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The Conferences.

N. E. Southern Conference.

Providence District.

Warren.—The Epworth League gave a reception to their returned pastor, Rev. H. D. Robinson, Wednesday, April 24. A felicitous and cordial address of welcome to the pastor and his family was delivered by the president of the League, Miss Annie P. Atkinson, a returned missionary from Japan, and a delightful social evening was spent in the church parlors. The second year opens with promise of success.

Pastucket, First Church.—The retiring pastor, Rev. P. M. Vinton, has been in labors abundant. Leaving to his successor a new and beautiful church, he goes to the Norwich District with the best wishes of his brethren on this district and with the Godspeed of the members of the old First Church. Rev. Charles W. Holden, the new pastor, has a goodly heritage and a warm-hearted, loyal people, who gave him a rousing welcome, Wednesday, April 24. Mr. A. J. Nickerson made the address of welcome, and other addresses were delivered by the pastors of the various churches in the city. Music and other exercises followed. It is said that Mr. Holden has concluded that "it is not good for man to be alone." He will shortly take a helpmate to the parsonage.

Haas Church, East Providence.—Much credit is due the retiring pastor, Rev. L. G. Horton, for the excellent condition in which the present pastor, Rev. J. Oldham, finds this charge, with a warm-hearted, wide-awake membership, ready to co-operate with their pastor in every good work. The great need is a new church building, as the present accommodations are entirely inadequate. The Ladies' Aid Society has spent about \$150 in furnishing the parsonage, thus adding greatly to the comfort of the pastor, and a continuous welcome has been his lot, culminating in an enthusiastic public reception, Friday evening, May 3. The outlook for a successful year is good.

Attleboro.—Rev. G. E. Brightman was warmly welcomed on his return for the third year, and was greeted by a large congregation to whom he preached from the text, "This is the third time I am coming unto you." All departments of work are well cared for, and pastor and people are happy.

City Evangelization.—Mr. Horace Benton, of Cincinnati, O., will address the churches of Providence on this subject on Sunday, May 12. He will also address the Preachers' Meeting on Monday, May 13. It is expected that the organization of a City Evangelization Union will be formed during his visit. Mr. Benton is considered the "father" of this great movement, and much interest is manifested in his coming. He will probably visit Brookline and other cities in our Conference.

Providence, Methodist Social Union.—The May meeting was held at the Trocadero, on the evening of May 1. Nearly two hundred were present. Dr. J. M. Buckley, editor of the *Christian Advocate*, was the speaker, and his address was upon "Denominational Peculiarities." Only a full report can do justice to this brilliant address. Dr. Buckley said: "I hold that sects and denominations are absolutely necessary in a world made up of human beings. Sects arose in the church before the close of the apostolic age and have continued to multiply until now there are 852 Christian sects. They are not honest and walk in the light in which they live. Methodism owes its amazing success to its peculiarities, and where they are given up we have declined." Among the peculiarities mentioned were, our form of government, including the itinerancy, whereby we get the most out of the average man; our stringent rules on amusements, our class-meetings, love-feasts and watch-meetings, which have all contributed to our success. We need to call back the old spirit of Methodism. A reception to the new pastors and their wives in Providence and Pawtucket preceded Dr. Buckley's address. Music was furnished by the Brown University Symphony Society.

NEMO.

New Bedford District.

Fall River, Brayton Church.—The pastor, Rev. B. M. Wilkins, on his return for a second year of service, was received with enthusiasm. On April 22 the Epworth League gave a reception to Mr. and Mrs. Wilkins and Presiding Elder Everett. The president of the Epworth League earnestly offered words of welcome, to which Mr. Everett responded in a way which captured every one. The pastor, in response, expressed in a few well-chosen words his appreciation of the welcome. A bountiful collation was served. The sermon on Sunday and administration of his office in the first quarterly conference, won for Mr. Everett many expressions of satisfaction. At the Easter celebration Mr. Wilkins preached on the "Lesson of the Lilies" and in the evening the Sunday-school gave a concert.

Quarry Street.—April 28 was a good day spiritually. There were two seekers in the evening service. May 5, 2 persons were received by letter. Rev. H. A. Ridgway is pastor.

Aoushet.—Rev. O. A. Farley comes to this charge leaving behind him in Whitman many strong friends and a splendid record. The new church edifice in Whitman—a monument to his untiring efforts—is well appointed and handsomely furnished. Good reports may be expected of his pastorate in this place.

Long Plain.—Captain Franklyn Howland, of Aoushet, is president of the New Bedford District State Sunday-school Association. The semi-annual convention of this district met in the Methodist Episcopal Church, Long Plain, April 12. Rev. John S. Bell, of Colchester, Conn., spent Easter Sunday here and preached twice, to the great profit and pleasure of his hearers. Rev. Jay Kirkendall is pastor.

New Bedford.—At the large Sunday-school convention held in New Bedford, V. M. C. A. hall, Miss Bertha Frances Yella gave two addresses on primary work. This successful worker has already reached international prominence. Dr. N. T. Whitaker, of Lynn Common Church, her pastor, has written a sketch of her life which, with her portrait, is published in the *International Evangel* for May.

Provincetown, Centre Church.—Mrs. Alice A. H. Young is president of the auxiliary Primary Teachers' Union connected with the Massachusetts Sunday-school Association.

Taunton.—The Mason Machine Works, which have been running on short time during the past eighteen months, returned to full time, April 29, with quite an increase of employees.

Taunton, Central Church.—E. A. Barker, an engineer of the N. Y., N. H. & H. R. R., and a

bright and active spiritual worker connected with this church, has conducted the Bible class in the Y. M. C. A. during the past winter. L. J. Mitchell, another engineer on the same road, is president of the Epworth League. He had conducted the Spiritual Work department very successfully for several years.

South Yarmouth.—The evangelists, Mrs. Reed and Miss Williams, of Worcester, who were so successful in Wareham and Bourne last winter, will soon commence a series of meetings here.

South Somerset.—Rev. L. M. Flocken made a congratulatory address at the fiftieth anniversary of the marriage of Obadiah Chase and wife, which was celebrated at their home in Swansea, April 27. Mr. Chase had been pastor of the Friends' Society in South-Somerset more than forty years. The literary exercises consisted of addresses by ministers of several denominations, and a poem by Heskiah Butterworth, of Boston, entitled "Crystal, Silver and Golden," etc. On this felicitous and memorable occasion several valuable presents were given, although contrary to the expressed wish of the recipients. The Friends' Society presented \$50 in gold.

Taunton, First Church.—Marcus A. Dary has been elected superintendent for the eleventh time. The Sunday-school made a large gain last year in its average attendance and now stands at the highest place in its history for per cent. of attendance. It probably leads the other denominations in this respect in this city. Rev. G. W. King is pastor.

Taunton, Grace Church.—Rev. Edgar F. Clark gave a very stirring address to young men at the Y. M. C. A. meeting, Sunday, April 28. The Epworth League and other friends gave Mr. A. B. Littlejohn a great surprise, Wednesday evening, May 1. A purse containing a large sum of money was presented. It was a kind act and effectively done. The Drs. Clark, dentists, and sons of Rev. E. F. Clark, have an increasing practice in this city. They are much interested in the work of the church.

Cottage City.—The fire-bug cases at the Vineyard will come before the session of the Superior Court of Dukes County, which opened at Edgartown, Tuesday, April 30. Augustus G. Wesley, who has been imprisoned for more than five months, will be tried on the charge of setting fire to the Wesley House, Cottage City. Mr. Wesley at the time made a voluntary confession, and his statements in reference to the condition of his mind, owing to the many incendiary fires which had occurred, lead to the belief that he was undoubtedly suffering from temporary mental aberration. At the trial he will throw himself upon the mercy of the Court. Dan Howard Lewis occupies a cell adjoining Mr. Wesley. He repudiates his confession in regard to the fire and the Duffy cottage and will stand trial. (Later.) The grand jury at Edgartown, May 1, brought in two indictments against Augustus G. Wesley, of Cottage City, for incendiarism and intent to defraud insurance companies. Mr. Wesley pleaded not guilty. His counsel claimed insanity. The case was continued until September, and Mr. Wesley was released on \$15,000 bail.

Plymouth.—The great fair held by this church in Odd Fellows' Hall netted \$775. This handsome result was accomplished by harmony, by energetic work, and by judicious advertising. By means of this neat sum the society will be able to clear off an old debt, standing for a number of years. The Epworth League gave a delightful reception to the pastor, Rev. J. H. Newland, and wife. Presiding Elder Everett was present. The church has recently bought a house and lot adjoining for \$2,000. The house will be moved to increase the beauty and value of the church property. It was much regretted that Rev. G. H. Bates was prevented from making the opening address at the fair by reason of his new presiding elder duties.

KARL.

Norwich District.

Trinity, Norwich.—The new presiding elder of Norwich District, Rev. Geo. H. Bates, and the newly-appointed pastor of Trinity, Rev. J. L. Pitner, were tendered a reception in the church parlors last Wednesday evening. Between four and five hundred parishioners and friends were present. The floral decorations were beautiful, and during the evening the church orchestra provided music. Light refreshments were served. The occasion was most enjoyable.

East Maine Conference.

Bucksport District.

Swan's Island.—Though somewhat remote from the centres, yet here we find as loyal a people as any of the larger places can boast. The year now closing has been one wherein the church has shown its loyalty to the cause, and has labored faithfully for the Master. The people are hopeful for victory, and the pastor for another year will find a goodly number of loyal souls to aid him in the work. At the last quarterly meeting the little daughter of the pastor, Rev. L. H. Metcalf, was baptized.

Gott's and Black Islands.—For the last two years these islands have comprised a charge, and Rev. J. E. Lombard has been the pastor, putting in much faithful work. Up to the last winter he has had but little to encourage him, but in the last few months, on Gott's Island especially, a gracious work has been wrought. More than twenty have made a start in the way of life, and a goodly number of them have come out into the light. Backsliders have been renewed and the church greatly quickened. At a recent visit of the presiding elder 5 were baptized, among them the pastor's young son. At Black Island a work has been wrought, but not so extensive, owing in part to the fact that the residents on this island are not permanent. Coming to the place simply to work upon stone, many of the people are away during the winter months. The outlook for this charge is very encouraging.

West Tremont.—This has been a prosperous year with this church. The pastor, assisted by Evangelist Buffum, succeeded in arousing a good religious interest. At least 35 were hopefully converted, and they are going on in the way, trying to do all they can to lead others to Christ. The pastor, Rev. A. B. Carter, has opened work at Bass Harbor, and reports the result of his labor at that point as quite encouraging.

Winterport.—Rev. J. P. Simonton is closing his second year with this church. It has been one of the most prosperous, in many respects, the society has had for several years. Souls have been saved, the church quickened, and backsliders reclaimed. The finances, as usual, are in good condition. Benevolent apportionments will be raised in full, and we expect they will go into class first on missions. The cottage built at Northport Camp-ground, costing \$600,

has been paid for in addition to all other church expenses.

Hampden and Nealley's Corner.—The reports at the fourth quarterly conference show that Rev. A. J. Lockhart has been in labors abundant during the year now closing. Though this society has lost heavily by death and removals during the past twelve months—seven having died and six gone to other churches out of town—they are full of courage and hope for the year to come. Through the extra meetings held with the Congregational Church, the members have been greatly quickened. Much good seed has been sown and the harvest is sure. The pastors on both these charges speak in the highest terms of the work of their Epworth Leagues. A gain has been made in membership that makes it certain the League has come to stay.

Edgartown.—The work on this charge has progressed wonderfully during Rev. M. Kearney's pastorate of one year. It seems to be a clear case of the fulfillment of the words, "Other men labored and ye are entered into their labors." The time was surely ripe for a harvest, and Mr. Kearney has certainly proven himself the man for the place and time. A gracious revival spirit has prevailed throughout the year. Ten have been baptized and 2 received into full membership. The Sunday-school has had a very prosperous year; \$40 worth of books have been added to the library and \$35 expended in improvements, beside new lamps for the church. The year closes well.

Brewer.—Though there has been no great revival effort put forth, resulting in a great number starting at any one time, there has been what to us seems quite as satisfactory in the end—a good, healthful interest all the time during Rev. J. T. Crosby's pastorate of three years. The year now closing has been a good one. Thirteen have been received into full connection and 7 on probation. Two subscribers to *ZION'S HERALD* have been secured. The spiritual and financial interests are good. The Epworth League of this place can boast of what no other League on the district can—it has the mayor of the city as president; and although his duties are multiplied many fold since his election to this office, there is time for Epworth League work. The electric lights that were put in the church a short time ago, at an expense of nearly \$100, are giving excellent satisfaction.

Orrington Centre and South Orrington.—This has been the most satisfactory year—to the pastor, at least—of the three that Rev. W. A. McGraw has been among these people. Twenty-five clear cases of conversion and the organization of three new classes are some of the fruits of the faithful efforts put forth. "The best interest that has been manifest for many years," is the report from various sources.

Bucksport Centre.—Rev. W. T. Campbell has done a hard year's work upon this charge, and though his heart's desire has not been granted in seeing souls converted from the error of their way, good has been done and the future will show that the seed of truth has been sown.

SHUNBRAW.

Bangor District.

Bangor, First Church.—Rev. J. M. Frost, the pastor, has witnessed a steady, strong advance along all lines of Christian work. Thirty have been converted and 37 baptized. This is the fruit gathered from the regular services, no extra revival work being done.

Bangor, Grace Church.—Temporal and spiritual prosperity has smiled upon this church and society. The pastor, Rev. H. E. Foss, has been preaching a series of sermons touching municipal government and the character of the men needed to fill the offices. We have wondered if the officials elected have been able to see themselves in the mirror which he held before them. We have grave doubts.

East Corinth.—Ten conversions are the result of special revival services held during the latter part of the winter. The return of the pastor, Rev. J. W. Day, is unanimously requested.

Orono and Stillwater.—Deaths and removals have weakened our church at Stillwater, but an increase at Orono will offset this loss, so our membership on the charge will remain as last year. Rev. W. F. Holmes and wife are held in high esteem by the church and community.

Old Town.—An Epworth League rally was held here a few weeks ago, which was pronounced a grand success. The Bangor, Orono and Old Town chapters were represented. Excellent papers were read in the afternoon, and in the evening Rev. H. E. Foss, of Bangor, gave a fine address. Rev. D. B. Dow is strengthening his grip on the city, and his pulpit efforts are attracting some who have not been accustomed to attend our services. All things considered, it has been a good year. A new church, or the old one remodeled, is a deep-felt need of this society. May the near future witness this need supplied!

Lincoln and Mattawamkeag.—The pastor, Rev. M. H. Sipple, reports 40 conversions during the year and an increase of 11 in the church membership. Lincoln now has a Methodist Sunday-school, an Epworth League of 50 members and a Junior League of 50 members, neither of which existed when the present pastor was appointed two years ago.

Houlton.—Rev. F. E. White, the pastor, has enjoyed a most prosperous year with this loyal, aggressive church. Forty-five have been converted. Large congregations attend the preaching and social services, and \$160 have been raised.

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for missions, keeping the church in class first, at the head of the list, where it has been for three years, on the \$1,000,000 line.

Kingman.—Rev. J. W. Hatch has made a record during his first year in the ministry of which he may be gracefully proud, having built a church costing \$3,000, increased his member-

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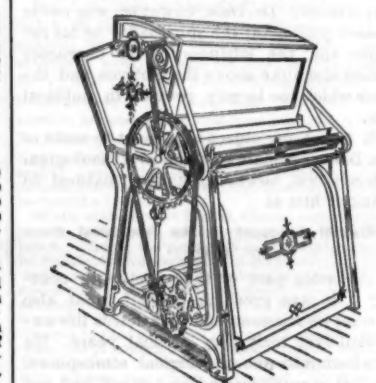
THIRD—Competition is limited to women and girls. Only one loaf to each competitor.

FOURTH—Each competitor must bake the bread submitted herself, also furnish receipted bill for a barrel of "Duluth Imperial" from a retail dealer. Her name will be copied into a book against a number which will also be put upon the loaf, so that the judges will not know whose bread is being inspected, thus insuring

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ship from 15 to 33, reported 48 converts, and raised full apportionments for all benevolences.

Danforth.—A good year has been passed at this point also. The pastor, Rev. F. W. Towle, has had much to encourage him in his work. Thirty-five have been converted, and the Sunday-school, under the direction of Charles Hodnett, has become one of the most flourishing schools on the district.

Vanceboro.—This charge is now under the care of Rev. B. G. Seaboyer, a member of the Nova Scotia Conference, who will seek a place in East Maine for the coming year. He is a young man of much promise, and is doing a grand work among the people.

Patten.—During the past year the membership has increased from 92 to 120. The pastor, Rev. A. E. Luce, reports 18 conversions, and 25 have been baptized. A tide of spiritual prosperity has been flowing through this church for several years. A branch of the B. & A. R. R. will reach this inland village the coming summer. There are now but three appointments in Arrostook County that cannot be reached by train.

Golden Ridge.—The pastor at Patten has supplied this church for the last year and a half, until a few months ago, when Rev. J. L. Pinkerton was appointed to this field as a supply. The young man is doing good service and is highly appreciated by the people.

Guttford and Nongerville.—This has been a year of rejoicing with pastor and people. Thirty have been converted. All benevolences have been raised in full. Rev. J. D. Payson, the pastor, is highly respected not only by the church, but by the entire community.

Harmony.—The pastor, Rev. Wilson Leonard, has been assisted in revival meetings by Rev. Mrs. Addie McIntyre, an ordained minister in the "Church of God." The results are most excellent—about 80 have been converted, and the work seems to be thorough in its character.

CONANT.

Rockland District.

Waldoboro.—Rev. D. B. Phelan, pastor. Prosperity on all lines is the general verdict. Continuance of present adjustment was the unanimous request of the quarterly conference.

Woodwich.—Rev. T. S. Ross has had a pleasant and prosperous year. Faithful work brings its reward. The quarterly conference asked for his return.

Georgetown and Arrowsic.—Rev. N. J. Jones has been doing acceptable service here since October.

Damariscotta.—Rev. C. L. Banghart's second year is closing well. The church is in a more healthy condition than for several years. A splendid work is being done among the young people and children. The outlook brightens. Seven were baptized, 9 received on probation, and 2 to full membership during the quarter. The pastor was invited to return.

Wiscasset.—All goes well. Rev. S. A. Bender has had one good year and is much wanted for a second.

Sheepscot.—Results for the year are encouraging. No room for details. Rev. F. W. Brooks was unanimously asked for another year.

Rockland.—April 7, 9 were received on probation and 2 to full membership. Additional facts reported at quarterly conference give evidence of a prosperous year. Rev. U. W. Bradlee was invited to serve Pratt Memorial Church for the third year.

Thomaston.—By the time this is in print, it is expected that the work of remodeling the church will be commenced; \$3,000 will then have been subscribed. Rev. C. E. Bean has been very acceptable, serving this church since Nov. 25.

Camden.—Rev. J. L. Hoyle had done good work since the first of December. He is a young man of ability and promise. This church will report an indebtedness of about \$3,000.

Rockport.—Thirty-seven have been received on probation, 2 to full membership, and 1 by letter. Two have withdrawn and one has died. Vigorous prayer and class-meetings characterize the work. Rev. J. L. Folsom was invited to return.

Southport.—A good revival has given fresh inspiration to pastor and people. Improvements are being made on the parsonage. Rev. J. W. Price was invited to return.

Boothbay Harbor.—Prosperity and peace prevail. The new pipe organ is a delight. Rev. J. F. Haley is having a successful pastorate.

East Boothbay and South Bristol.—General good feeling and united endeavor characterize the church activities. Rev. V. P. Wardwell is invited to continue a very satisfactory pastorate.

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were received on probation and 10 to full membership during the year. The chapel is often crowded with the Sunday congregation. "No change here," is the sentiment of all. O.

New Hampshire Conference.

Dover District.

The new year opens very pleasantly all along the line. Our people at East Candia feel much encouraged that Providence favored them with such a man as Dr. Hall for pastor, though the desire for the retention of Mr. Cilley for another year was universal and enthusiastic. We look for a year of Gospel jubilee in this vigorous young society.

Raymond gave the presiding elder a very hearty reception on the occasion of his extraordinary visit Saturday evening, April 29, and as soon as the people recovered from their surprise at the unexpected blessing of a whole sheaf of excellent Beans, they rallied and filled the parsonage with a happy company—careless of the new carpet on kitchen and sitting-room—and proceeded to "pound" the pastor's household in the most approved modern style. May abundant grace so attend these workers, that the faithful sowing of the last two years shall produce much fruit in the salvation of many souls!

Salisbury (Mass.), also, under the lead of Dr. J. F. Spaulding, always foremost in good works, celebrated the return of Pastor Webster for a second year as set forth in the *Newburyport News*: "Rev. Wm. R. Webster, who is a great worker, and perhaps we might say, a great hustler, among the ministerial brethren of the New Hampshire Conference, has been returned to his charge at Salisbury, and his friends of the parish gave him a rousing reception at the vestry." At this church several deaf mutes have been converted during the year just closed, and concerning one, Mrs. Daniels, the pastor writes: "She was baptized and received on probation in March, and in April was stricken with typhoid pneumonia. By significant signs she declared heaven near, angels beckoning, Jesus calling, and was received into full connection in the church triumphant."

Smithtown is happy over the return of Rev. J. W. Bean and family for another year, and so declared by a pleasant reception. All unite in the hope that this may be the best of all the years of this pastorate.

Dover has received with hearty approval Pastor Robins, whose introduction to the community in general, as well as to St. John's Church in particular, as successor to Rev. G. L. Collier, has been most happy. The general verdict is, "good selection," and the impression is wholesome. Dr. Jasper's death has touched all our hearts with sorrow.

Rochester receives its incoming pastor cordially, while it remembers the outgoing one kindly, and wishes for each the best blessings and grandest success. Mrs. S. D. Wentworth has set workmen at the business of putting in a fine cottage at the camp-ground at East Epping, where she will spend her vacation this summer. The executive committee of Heddington Camp-Meeting Association has ordered the placing of a storage tank on the hilltop near Vincent rock, and its connection by water-pipes with the mill-tower and tank, as well as a line through Heddington Avenue, with a sufficient number of stand-pipes for service.

Grace Church, Haverhill, expectantly awaits the coming of the Vermont appointee to its charge, and will do its best to make his work promotive of victory in Jesus' name.

First Church is deliberating concerning a parsonage property, and hopes to secure one not long hence.

The Garden St. pastor lingers yet a little in his sanitarium among the hills of Ocos, awaiting full restoration to health. He hopes to return to his work by the second Sunday in May, and be able thenceforward to do as effective service as hitherto in building men and women into Christ.

The appointment of Rev. E. S. Tasker to *Centerville, Lowell*, is everywhere regarded as a very judicious move, and when the elect lady of the parsonage joins him, as she very soon will, we are all expecting the blessing of the Lord to be especially manifest there. G. W. N.

Concord District.

The recent session of the Conference in this city was one of interest to the people, such as is not often enjoyed. The anniversary speeches and those of visiting brethren, including Drs. Hunt, Breckinridge, Morgan, Spencer, Kelley and Parkhurst, with Drs. Ayer and Crane of this city, together with the addresses of visiting sisters, Mrs. Gen. Flak, Miss Christianity and Miss Lunn; the able discourses of Revs. Turkington and Quimby; the presidency of Bishop Merrill, his addresses and strong sermon on the Sabbath, the ordination and consecration services; the devotional exercises and spirit of the Conference and its harmonious business sessions—all gave great satisfaction not only to Methodist people, but to many others also, and probably opened the eyes of some not Methodists to the grandeur and magnitude of the educational, missionary, and varied evangelical work being done by our church in the world. The flood detained many of the preachers in the city for several days after the close of the Conference, and some were not able to reach their appointments until the following week.

The preachers of this district have all received hearty receptions, and have entered hopefully upon the work of the new Conference year. Thirty-one of them return to the churches they served last year, and ten enter new fields of labor.

Of the latter number, Rev. E. Snow, pastor of First Church, Concord, has already won the favor of the people he is called to serve. Among those who gave him his first and cordial reception, was Rev. G. M. Carl, pastor of the Baker Memorial Church, who had known and highly esteemed him while both were members of the Vermont Conference.

Bristol.—The outlook here is promising—and the conditions favorable. Pastor and people are happy in their relations, the spirituality is deepening, finances easy, bills paid and a balance in treasury. The first week's reappointment of the pastor \$140 was paid him, and the quarterly conference has increased the salary to the thousand-dollar line. The efficiency of the financial agent, A. C. Prescott, largely explains these things. His duplicate is needed in many churches. The pastor, Rev. J. D. Le Gro, has entered on the third year of his pastorate here.

Franklin Falls.—The quarterly conference appointed a committee with power to purchase or build a parsonage. The presiding elder

spent a part of two days with the pastor, Rev. C. Hyne, in looking up purchasable houses and lots. The committee will probably decide to build, and build well. Here, also, it was voted, to increase the pastor's salary. Bradstreet reports that 75,000 wage-earners had their wages increased in the month of April. Many pastors need an advance. Let the churches consider this, "look up," and have courage for the Lord's work. S. C. K.

Vermont Conference.

St. Albans District.

Alburgh.—This charge is congratulated upon getting so efficient a pastor as Rev. J. M. Allen.

Elmore.—The new preacher, Rev. Alfred Sharman, gave an introductory discourse of much strength and pathos. His zeal and devotion, clothed in a winning and unaffected manner, gave him a good introduction, and have already won him a place in the people's hearts.

Waterbury.—Mary E., wife of ex-Governor W. P. Dillingham, died at Lisbon, N. H., April 25, of heart disease. She had been visiting her

mother for several weeks. Her death is a great loss to the community, as she was a prominent worker in the church and in the young people's societies.

Circular Letter.—The presiding elder, Rev. L. O. Sberburne, sends out a fraternal letter to all the preachers on his district, with valuable suggestions for the opening of the new Conference year. Among these are: Study; preach and pray as never before; give special attention to the training of converts; early attention to benevolent collections; plan to attend camp-meetings with as many of your people as possible.

Swanton.—A social was held at the church parlors, Wednesday evening, to bid adieu to Rev. E. E. Reynolds, and to welcome Rev. W. P. Stanley. It was well attended. Rev. J. S. Tupper, of Newbury, a former pastor, was present; also Rev. H. Webster and wife, of Swanton.

Fairfax.—At the Methodist parsonage there was a large gathering of the parishioners to welcome the newly-appointed pastor, Rev. A. B. Blake, and family. After a hearty hand-shake.

(Continued on Page 15.)

IVORY SOAP

IT FLOATS

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The Family.

TWO MOTHERS.

Mrs. Annie E. Smiley.

A mother sat in the chimney-place
In the firelight's ruddy glow,
And fondly looked on her baby's face
As she rocked him to and fro.
She dared not move as he slept so calm,
Lest he wake with a sudden start;
And, though heavy he lay on her aching arm,
Yet light was her happy heart.

In a home of wealth, in the moonlight wan,
A sorrowing mother lay;
Her arms were empty, her boy had gone
In the paths of sin astray.

"O God, remember my boy tonight!"
She breathed in her anguished prayer;
"My burden for him, in his sin and blight,
Seems greater than I can bear."

O mothers, rejoice, when from sin and harm
You can shelter your children apart,
It is better to bear an aching arm
Than to carry an aching heart.

Ipswich, Mass.

Thoughts for the Thoughtful.

In the very midst of pressure He called a halt. And in the seeming respite from labor lay hidden really much work to be accomplished — work to fit them for their work, and deeper knowledge of their Master to carry them through it. — *Anna Warner.*

Jesus was busy to the last. In his final moments He prayed for His murderers, saved a sinner, and provided for His mother. There is a lesson here for the man who wants to have nothing to do in his last years but prepare for death. — *Anon.*

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

— *Great Thoughts.*

We must have a weak spot or two in a character before we can love it much. People that do not laugh or cry, or take more of anything than is good for them, or use anything but dictionary words, are admirable subjects for biographies. But we don't always care most for those flat-pattern flowers that press best in the herbarium. — *Oliver Wendell Holmes.*

Hope is a duty. Despair is a sin. There is a bright side and a dark side to life itself, and to every event in life. We can choose our point of view; it is not forced upon us. We can resolutely look toward the light, or away from it. There is no cheer in gloom; there is no gloom in cheer. Our duty toward God, toward others, and toward ourselves, demands that we should always recognize and be grateful for the light that is, and thus honor God, help others, and be glad ourselves. — *S. S. Times.*

In bitterness there is sweetness; in affliction, joy; in submission, strength; in the God who punishes, the God who loves. To lose one's life that one may gain it, to offer it that one may receive it, to possess nothing that one may conquer all, to renounce self that God may give Himself to us — how impossible a problem, and how sublime a reality! No one truly knows happiness who has not suffered, and the redeemed are happier than the elect. — *Amiel.*

I know the Spring is here, for bluebirds trill
In lofty solitudes where hide the snows;
And earth, like a great radiant crystal, glows
In the deep sunshine beautiful and still.
And soon the color of the heavens will thrill
The flowers to waken, and in tidal flows
Of their own azure, violets will unclose,
And warm blood veins of the arbutus fill.
The dawns will plunge themselves to seas of red,
And low-hung moons lend radiance to their gold,
And suns unheath their radiant spears o'er-head;
And I shall watch the budding life unfold,
With a great aching longing for the dead,
Whose hands the flowers of Spring forever hold.

— *Mrs. Whiton-Stone, in Boston Commonwealth.*

In an old city, long ago, some zealous men determined to build a minster for their Master. The building was to be reared with great magnificence, and they brought costly wood and marble from distant lands, and employed the best artists to make the elegant figures for them. When all was ready, they met together to plan where they should build it.

"We will not have it here," they said, "in these narrow streets, where the smoke and dust of traffic would defile the pure whiteness of the marble."

"No," said another, "we will put it on yonder green hill whose summit can be seen from all the surrounding country. There we will build our minster; the world about us shall see it and know what we have done."

So they chose the summit of the hill, and there with willing hands they labored all the summer long. The grain was just planted when they began, and it was waving like gold when they came together once more to talk about it. They had labored for months; yet the towers of that minster never rose, and its walls never grew. The

people said that what the men did in the daytime a band of angels undid at night.

"It is the hand of God," an aged man said to them; "He will not have the minster builded there for the whole world to see. You should have wrought for His glory, not for your own."

Meekly the builders bowed their heads. They saw the hand of God in the failure of their work, and looking deep into their own hearts they saw there what they could not see before — that they had been working for their own glory, not for God's. So they took up their work again. This time they chose a site in the midst of the city's traffic, where the poor, the lame, the old, the women and children, could go, fair days or foul, to worship. As they labored, a strange Workman came and helped them. He was clad in pure white garments whose brightness dazzled their eyes. Like magic the walls arose, till they grew to be a wondrous pile. As the men wrought day by day, no one heard the sound of strife, for they knew that their strange Fellow-workman was Jesus Christ, the Lord.

This old legend contains a lesson for us. It is not an easy one to learn, for we all want to erect our pile to God on the summit of the hill, where it will be seen by all the world. We easily forget that sometimes the greatest work we can perform for Him is to do quietly and sweetly the little things He gives us to do. He stands by us as a Fellow-workman when we labor thus for Him. — *J. R. Miller, D. D.*

There are some of us who know literally what it is for the Master to come into our home-garden and take away our lilies. We found that when we needed the pruning of chastisement He knew where to apply the knife. It was but His own lilies that He was plucking. Some of them have shed their early white bloom into His own lap in heaven. Oh, that we all had the grace to give our beloved Master a hearty welcome in whatever way He comes to us — even when He comes as a Chastener and a Corrector! Welcome be the storm if through its midnight watches we catch His cheering voice, "It is I; be not afraid." Welcome the couch of sickness when He draws nigh and whispers in our ears, "I will never leave thee." Welcome by-and-by the liveried footman called death which our Beloved sendeth to escort us home! Welcome heaven! For as holy Rutherford hath quaintly said, Jesus is "the Rose that beautifieth all that celestial garden of our God; and a leaf of that Rose, for fragrance, is worth all worlds." Ah! when the time comes that our cheeks grow pale and our breath grows faint, when the windows of the eye are darkening, and the poor tent is fluttering and shivering to its fall, then what a matchless joy it will be to cry out with holy confidence, "I am my Beloved's, and my Beloved is mine. He hath come into His garden to gather His lily!" — *Theodore Outler, D. D.*

PECUNIARY ECONOMY OF FOOD.

PART I.

Mrs. C. F. Wilder.

Vice-President of Kansas of the National Household Economic Association.

THE great purpose of the life of every house-mother should be how best to uplift the members of her home in the moral, mental and physical life. First, the kingdom of God and His rightness, and then the rightness of the mental and physical.

To be a good animal helps to be moral. Right food for the body helps to make the conscience tender. In these days of financial disaster to us or our neighbors, when food is the principal item of the living expenses of the family, the thought and energies of the house-mother ought to bend in the direction of comfort and economy, striving to procure the best food for the least money. It is as much a religious duty to help in this direction as in other lines of missionary work, and we pass by on the other side when we remain in ignorance of what is duty and how to do it.

The noted English physician, Sir Henry Thompson, says: "I have come to the conclusion that more than half the disease which embitters the middle and latter part of life is due to avoidable errors in diet. I believe that more mischief in the form of actual disease, of impaired vigor, and of shortened life, accrues to civilized man in England and throughout central Europe from erroneous habits of eating, than from the habitual use of alcoholic drink, great as I know that evil to be."

As we take up the many excellent farm periodicals and note with what intelligent, eager, intense interest the food question for stock is discussed, we can but be impressed with the thought that enlightened, Christianized America is more in earnest in regard to best conditions for the brute creation than for man with a living soul that cost the life of the Son of God that it might live forever. If the average farmer showed as much ignorance in feeding stock as the average house-mother shows in selecting and cooking food for her family, the farmer would, long ago, have been compelled to go out of business. In his youth George William Curtis ridiculed New England women about feeding their children on pastry, but

it availed little. The pie line still can be drawn in the old place.

Every house-mother ought to be educated on three topics: The price of food — taking into consideration not only the market price, but its value for nutriment; how to cook the food; and how to make house-keeping not a drudgery, but a pleasure.

There is no more nutriment in an ounce of protein (tissue-building substance) or fat of the tenderloin of beef than in the round or shoulder. It gratifies the palate and we can eat more, but to eat more than we actually need is a greater waste than to throw it into the fire. Animal foods are more easily digested than vegetable food, and are not only more gratifying to the taste, but supply the real need of the body in a way that vegetable food does not. But how many of us know that one quart of milk, three-fourths of a pound of moderately fat beef — sirloin steak, for instance — and five ounces of wheat flour, each contains about the same amount of nutritive material? But we pay different prices for these three kinds of food, and they have different values for nutriment. Perhaps the milk comes the nearest being a perfect food, for it contains all the different kinds of nutritive material that the body needs. Bread will support life, but it is not best to live by bread alone. Beef will support life, but beef alone makes a one-sided diet. The two, bread and beef, give sufficient nutriment and of right proportions.

Yesterday, the wife of a Nebraska minister, a woman we have known ever since she was the brightest girl in our high school, told us that within the last six months, for weeks at a time, their only food was bread and milk, and one meal each day. If she had been an ignorant woman, she could not have selected the cheapest and most nourishing food in this wise way. She chose food that had no waste and was nearest a perfect food of any in the market. Meat, eggs, fish, etc., have the edible and the refuse; bread and milk no refuse.

There are house-mothers whose waste of food-material in the kitchen is large, yet if any one were to call them wasteful and extravagant, they would be highly indignant. It is cheaper to buy meat for the cat and dog than to give them the trimmings of sirloin steak, which is just the material for the soup kettle. Bread crumbs are thrown into the stove instead of given as food for the birds or saved to cover fried oysters, fried fish, stuffing for a roast, or used for a pudding. The trimmings of meat often consist of the protein and fats which in every way are more costly than the carbohydrates (sugar, starch, etc.).

The statistics given by the managers of a boarding club for Chicago University show that wastes were about one-twelfth of all the food purchased, and care was taken to use canned meats, milk, meal, flour, fruits, and such foods as have the least waste.

The Western market gives two pounds of sirloin of beef for twelve and one-half cents, therefore for twenty-five cents we get a little more than five-eighths of a pound of actual nutritive material. This contains one-third of a pound of protein, two-fifths of a pound of fat, and 2,240 calories (standard of measure) of energy. Oysters are forty cents a quart. Twenty-five cents procures a little more than two ounces of actual nutrients — an ounce of protein and 230 calories of energy. Good hard wheat flour is about \$3.50 per barrel. Twenty-five cents will pay for twelve pounds of nutrients, one and two-fifths of a pound of protein, and 12,500 calories of energy. No waste in liquid oysters or in flour, if properly handled.

In purchasing a roast, only intelligent house-mothers order the trimmings to be sent with the meat. In our Western market we pay one dollar for an eight-pound rib roast. The butcher cuts off not less than two pounds of "trimmings," making our meat cost over sixteen cents a pound instead of twelve and one-half cents. This waste contains, in bone and meat, not less than eight per cent. of the protein and five per cent. of the potential energy of the whole.

By some, economy is looked upon as parsimony. The help in our kitchen, from the respectable families in this Western country, will waste, in food and fuel, not less than \$100 in a year if left untaught on this subject. These American girls are to be the wives of the farmers and mechanics of tomorrow. Compute, if possible, the amount of actual waste in the homes in this country. The Creator has so thought upon this subject that in all the universe not one atom of matter ever perishes.

Manhattan, Kansas.

HER STUMP.

"It ain't well to stump a woman," remarked Mr. Philander Ricketts with decision to his brother Amos. "I know that for a fact, for I've tried it, an' I've come out at the little end o' the horn."

"What d'ye try to stump Marthy about?" inquired Amos curiously. "I sh'd think you'd orter 've known better, up 'an comin' as she is." "Well, I'd orter, but I didn't," responded Philander humbly. "It was jest like this: we are better pervided with apple-sass 'n most any of the folks round our way, an' I am powerful fond of apple-sass — leastways I was. Well, Marthy she kep' it on hand most o' the time, I'll allow; she usu'ly cal'lated to give me a piece o' apple-pie in the mornin', an' another at noon, an' mebbe some o' the plain sass fer tea. But sometimes she'd git behindhand, an' there'd come a day when I wouldn't have it more'n once, or mebbe skip the hull day."

"Well, I expect I talked some about it; I told her I couldn't see no reason why I sh'd go without proper food, when 'twas jest as easy fer her to keep it on hand as not. An' fin'ly one day — 'twas jest six weeks ago today, I recollect — I said I wished I had a wife that was willin' to keep me supplied with sech a simple thing as apple-sass, partic'larly when it could be worked up so many dif'rent ways, so as not to be tire-some, an' when I hankered so fer it."

"Well, Marthy she looked at me fer a minute real pleasant — you know she never appears to git riled — an' she says, 'I thought I had kep' you pooty well supplied, Philander; I could give you so much apple-sass,' says she, 'that you wouldn't never want to set eyes on it again.'"

"Sho! no, you couldn't; I'll stump you to't," says I.

"Very well," says she; 'all I ask is, Philander, that when you git sick of it, you'll own up.'"

"All right," says I, 'but you'll git tired waitin' fer that day, Marthy!'

"She laughed, an' so we settled the bargain."

"Well?" said Amos, after a long pause, in a tone of inquiry.

"Well," responded Philander, dolefully, "I dunno what I was thinkin' about, knowin' women folks as I do — that's all I can say. I cal'lated that I sh'd have a couple o' pieces o' pie in the mornin', same at noon, an' a heapin' sassaful o' sass at night. But I wa'n't cal'latin' on havin' every namable thing I eat fer the next six weeks flavored with apple-sass, an' that's where I overspec'lated with myself, an' with Marthy."

"I mistrust she must lay awake nights thinkin' how she can work that apple-sass into things. She has special platefuls puppered fer me — she don't eat no sech contraptions herself, I can tell ye. Every biscuit that I've eat fer the last six weeks has had apple-sass worked into it; every piece o' meat I've eat has had apple-sass spread onto it, an' kinder mixed in with the juuce someways. Every griddle-cake I've took inter my mouth has been spread over with apple-sass an' sarrup mixed; an' every time she's worked it inter a new thing, she's smiled at me jest as pleasant, an' said, 'There, Philander, you can see how I'm a-studyin' up receipts to please you!'

"An' I've had to smile back," groaned Mr. Ricketts. "I've smiled back when it seemed as if I'd jest as soon lay right down an' die. Per-taters has been my only comfort, an' this mornin' I tasted my baked pertater, an' I found Marthy had pricked holes an' run apple-sass inter it whilst it was bakin'!"

"I've got to give in, an' that's all there is to it," concluded Mr. Ricketts, with a grim smile, as he rose. "My digestin' powers has been strained just as far as they'll go, an' I've got to give in. An' if you know of anybody that'd like to pick our apples to halves this fall, you jest let me know; an' I ain't sure but I sh'd be willin' to let him pick to three-quarters, unless my mouth gits to tastin' a good deal dif'rent fr'm what it does now!" — *ELIZABETH L. GOULD, in Youth's Companion.*

About Women.

— Miss Annie G. Audubon, a direct descendant of John Audubon, is a teacher in a New York city public school.

— Mrs. Kate Douglas Wiggin, the well-known author, was married, on March 30, to Mr. George Christopher Riggs, of New York city, at All Souls' Unitarian Church. About one hundred persons, among them many literary people, signed the marriage register.

— Miss Mace King, of Abilene, Kan., has been appointed Registrar of Deeds, to fill out the unexpired term of her father, who died recently. Miss King has been her father's assistant in the office and is well qualified for the position.

— Mrs. Maude Howe Elliott writes from Rome that, among the many well-known Americans who have visited that city this winter, no one has received so much attention as Mrs. Potter Palmer, whom all delight to honor for the good work she accomplished with her co-workers at the Chicago World's Fair. A private interview with the Queen was among the pleasantest of Mrs. Palmer's experiences. The Queen expressed great interest in the work which women had done at the World's Fair, and proved herself well informed as to the musical and artistic development of America.

— Boston women in 1881 established a Marine Biological Laboratory at Annisquam. Afterwards it was decided to establish another one at Wood's Holl, and during the winter of 1887-'88 these same Boston women were instrumental in organizing a lecture course in aid of that laboratory. They were eminently successful, and in June, 1888, the Marine Biological Association opened its doors to students. This work of women, the Wood's Holl Biological Laboratory, has been of paramount importance to science. — *Woman's Journal.*

A MISSED SPRING.

Spring flowers? Beloved, lay them here,
And let me clasp with pressure dear
The hand that pulled for me
These bonny blossoms—snowdrops white,
Blue violets, yellow aconite,
And frail anemone.

Spring flowers! Ah! loyal heart and true,
Spring flowers for me, who never knew
The gladness of life's spring;
Who never felt the sunshine warm,
Whose youth was wrapped in cloud and storm,
The darkest fate could bring.

Unmet for me. Yet lay them here,
Close to my hand, and draw a near
With your grave, tender smile;
Nay, closer yet, that I may trace
Each feature of the well-known face,
Although I sigh the while.

Time-worn, but resolute, I see
The face that makes earth heaven to me
Through these my shortening days.
Grief-worn, but patient, it has cheered
My heart that doubted, shrank, and feared
In life's bewildering maze.

It might have made my summer bliss—
Ah, dearest! take it not amiss,
That I am sad today.
We met too late—dull autumn's time
Had touched our lives with chilling rime,
Our skies were bleak and gray.

We met too late—for us no spring
Might lead to summer blossoming.
And yet it might have been!
If I had known you when the flowers
Were budding in life's early hours,
And all hope's leaves were green!

It might have been! But ah! not now,
Too late, too late, for lover's vow,
Too late for wily kiss.
Too late for dreams of love and home,
The time of singing birds is come,
Sweet music I must miss.

Too late! But see! I take from you
The snowdrop white, the violet blue,
The pale anemone.
And, dear, I think that somewhere,
A spring eternal, new and fair,
Doth wait for you and me.

—All the Year Round.

AUNT HETTY'S VOCATION.

Lillian Grey.

"DO you like the new minister, Aunt Hetty?"

"To be sure I like him. Why shouldn't I? He's one o' the Lord's own servants, an' he's been sent by the Conference to feed us with the bread o' life. I declare, he said so many good things this mornin' that I can't remember half on em; an' I'm re'ly afeard that I won't be able to do a quarter o' what I can recollect, bein' I'm sech a weak an' wayward creature."

"O Aunt Hetty, don't say that! You're a perfect saint compared with the rest of us; we all own up to that."

"I be not! But I do love all the preachers. I'm ailers sorry to see an old one go, an' I never forgit 'em; but when the new one comes, somehow he finds a warm spot in my heart most right off. I do hope there wasn't nobody dissatisfied with Brother Smith this mornin', was they?"

"Oh, no, not really; only—well, his delivery wasn't so very fluent, and he didn't read the Scriptures as impressively as our last dear minister did."

"I want to know! Well, now, I didn't notice that. Ye see, I was so took up with the words he read, bein' that was my John's fav'rite chapter ailers till he went up to the many mansions it tells about. Why, I thought it sounded jest beautiful. I did, re'ly!"

"Did you like his style of reading the hymns?"

"Why, I guess so. They was all on 'em very upliftin'. 'How firm a foundation, ye saints o' the Lord,' an' 'Rock of Ages, cleft for me,' an' 'Jesus, my all.' Why, yes, the hymns was wonderful comfortin'."

"Did you think he was eloquent in prayer, Aunt Hetty?"

"To be sure. He took us all right up to the throne o' grace with all our sins an' shortcomin's an' troubles an' worries, an' jest left us there in the dear Lord's hands. It's a blessed thing to be prayed for that-a-way, 'deed 'tis; an' I'm 'mazin' thankful for't."

"How about the sermon, Auntie?"

"Well, as I said afore, I can't recollect nigh all on it, but I'm a-goin' to try an' live up to what I can. I fall short o' my duty all along, I know, but I do mean to try to be better."

"We thought you'd feel badly, like the rest of us, over our minister being removed so unexpectedly; it's such a pity, and will surely hurt the church."

"Oh, no, dearie, it mustn't. Yes, I was sort o' took back when I first knew of it, but it 'pears to be the Lord's doin', an' He's sent another servant o' His to minister to us without the break of a single Sunday; so it's all right. We'll have a wonderful year o' blessin' with him, if we all take holt an' do our part; I make no doubt o' that."

The little group of talkers reached the end of the village street and turned into

their respective homes, Aunt Hetty, burdened with years, to lie down in her quiet room for a little rest, and the others to talk and think over her words.

The new pastor had not been at his best that morning. He was very weary with Conference week. He had faithfully attended every business session, and having so few opportunities for intellectual culture and enjoyment, he had not missed a single anniversary, sermon, or lecture, possible to reach, and had also served on committee. Then, just at the close, he had taken a severe cold which, beside making him dull and uncomfortable, rendered his voice harsh and unmusical, and aggravated a sensitive tooth.

Neither was he fully at ease in his mind. His own expectation had been upset. He knew that he had not been "called" to this particular charge, and that the preacher whose return had been asked for was very popular.

The church was well filled on that first morning, but in looking over the audience his eyes rested on no face which seemed to hold such a sympathetic feeling and cordial welcome as did the white, wrinkled face of an old, old lady who sat in a front pew. Aunt Hetty, dear heart, will never know, perhaps, how much she helped the new minister that morning, first by her devout attention and evident enjoyment of the entire service, and then by her eager hand-clasp and cordial greeting and blessing at the close of it, which made his heart glow.

She was not able to come to the evening service, but several others, remembering her words, put aside their disappointment and critical spirit, and listened humbly and gratefully to the preacher's message, and gave him a more cordial welcome among them before they parted for the night.

Aunt Hetty sometimes says she wonders why she lingers so long on earth when she is past her usefulness. We think it is because she is needed to welcome the new preachers, and to smooth their way, so oft beset with peculiar trials; and also to be an example to her fellow church-members of humility and faith and loving-kindness.

SPRING MOODS.

As capricious as she is charming, as reluctant as she is gracious, Spring runs the gamut of many moods, and in all we love her dearly. She is the season eagerly waited for in the lingering weeks of winter—alluring to poets and painters; anticipated by invalids, who look to her to unbar their doors and windows; beloved by children, who from time immemorial have played with kites and balls and hoops and marbles, all in the winsome spring.

A few days ago and we fortified ourselves against the weather with thick wraps of cloth and fur; we had fires on the hearth and in the furnace; life was a prolonged state of siege. Presently—we realize no process, but only chronic results, so swift are the transformations—the blossoms have opened their cups to the sun, and the face of the world is changed.

Spring, the enchantress, has been at work. No wonder she has moods, this witch old as Eden, yet forever young. The area of her house-keeping covers the breadth and length of great zones, and enters with minute administration into the nooks and corners of magnificent continents. Spring has moods, some of them harsh, but she fills the world with hope and energy; she makes it over; she is the pledge of its unending vitality.

As spring returns, to some of us, after the weird rule of the winter, following its crowding engagements and fervid excitement, there come seasons of reaction. The blood flows sluggishly; the eyes are dull; the steps are lagging and slow. Well for that house-mother who can, in her own person or in her children's, recognize these signs, and yield to their beckoning away from the confinement of four walls into the open, which spring, with subtle and loving insistence, almost forces upon us. Change is medicine to the wearied, and other air than that we have breathed for months is remedial and tonic.

We may forestall illness and conserve health by availing ourselves of whatever chance our lives afford for a little wholesome break from the bondage of daily routine—only a bit of a visit to a neighboring city perhaps, or a trip up country to some fair homestead set amid free fields and budding trees; but it will give us another horizon, a feeling of space, a realization of escape from fettering circumstances. Every housekeeper knows how much she occasionally enjoys a meal which she did not order, and which was not prepared in her own kitchen. Sometimes a few days in a hotel or on a steamer, a trip somewhere away from home, covering but a few days, will break up the depressing cold which is dragging one down, rout the "spring fever," and re-establish one in health and vigor.

Parents should not hesitate to intermit a spring term if growing children show symptoms of mental irritability and physical discomfort at this season. Often a few weeks out of the school-room will make the youthful student stronger for future endeavor.

Our American strenuousness of conscience inclines us to be too severe with ourselves. We

keep on working till we snap. Our loads are not carried carefully, and we plume ourselves on the fact that we toil until we drop in harness. It would be wiser to heed nature's lessons, and gain needed refreshment by a touch of Mother Earth. There is really nothing praiseworthy in the imperious spirit which exacts full tolls from a jaded body, unless, indeed, as often it happens, there is the spur of absolute want. Even then the dictate of prudence is to economize force to save the future waste by a pause today.

—Harper's Basar.

Little Folks.

A LISTENING BIRD.

A little bird sat on an apple-tree,
And he was as hoarse as hoarse could be;
He preened and he prinked, and he ruffled his throat.

But from it there floated no silvery note.
"Not a song can I sing," sighed he,
"Not a song can I sing," sighed he.

In tremulous showers the apple-tree shed
Its pink and white blossoms on his head;
The gay sun shone, and, like jubilant words,
He heard the gay song of a thousand birds.
"All the others can sing," he dolefully said—
"All the others can sing," he dolefully said.

So he sat and he drooped. But as far and wide
The music was borne on the air's warm tide,
A sudden thought came to the sad little bird,
And he lifted his head as within him it stirred.
"If I cannot sing, I can listen," he cried;
"Ho! ho! I can listen!" he cried.

—Harper's Young People.

HETTY'S HORSE-RADISH.

Minnie Leona Upton.

"NA, na, chiel! Ye musna tak' ony o' that dirt—now mind what I tell ye!"

"Why can't I have some of that dirt, Hugh?"

Hetty, flushed and rebellious, and flashing indignant glances at the old gardener, stood by the garden gate with a big basket in one hand, while in the other she swung her garden hat with unnecessary energy.

"Because it's no' gude for a posy garden. Get some o' that by the bank wall. That's fine and rich."

Hetty gave a longing look at the forbidden heap of rich, mellow soil, and turned reluctantly away.

"It's just Hugh's aggravatingness. If my papa were here, he'd tell him to give me whatever I preferred for my rockeries. Of course he would, and—I—will have some of that. So there!"

And she did. Good, queer, old Hugh had to go to the town that afternoon for seeds and bulbs, and Hetty improved (?) her time most industriously. She had just built two rockeries for her very own at the sunny south end of the house, and mamma had promised cuttings from her geraniums, and Hugh had pledged a dozen gladioli bulbs and enough pansy plants to border both rockeries; so that her prospects were exceedingly bright. She had brought the rocks with much hard work and many bruised fingers from the pasture wall, capping them with some beautiful pink and white fragments which brother Allen gave her from his Quartz Hill collection. And very pretty they looked—the little circular walls about five feet in diameter and six inches high; but the dirt was yet to be obtained, and that fresh heap in the corner seemed just what she needed.

When Hugh came home that afternoon he stopped short with wide-open eyes as he saw the much-diminished store. Then he shook his head gravely.

"A wilfu' chiel—a vera wilfu' chiel—an' yet a winsome an' bonny. I'll—na, I'll no' centerfere. Hap it's just what she needs."

Just what Hetty needed—the dirt or something else—Hugh didn't say.

The weather continued warm and sunny, and the very next day Hetty claimed her promised floral supplies and worked away right merrily. When old Hugh produced his contribution he asked, in what seemed to her an unusually meek tone: "Dinna ye fear the posy beds 'll be crowded?"

"Oh, no, thank you, Hugh," she responded, airily. "I like a variety, and the dirt is rich enough for a great many plants."

"Eh, to be sure!" responded he; and then, as Hetty tripped away, "Puir lassie! I'd fain—but she's too wilfu', too wilfu' by far. Let her gang her ain gait."

And Hetty did. Three mornings later, when she went out to visit her rockeries, she found little green leaves starting up all over them. She gave a cry of delight: "My gladioli! My gladioli are coming up so soon!" and down on her knees she went before the nearest rockery. Then she became suddenly sober. They weren't what she had thought at all. She thought of all the seeds she has sown, but they were all small, and would send up tiny leaves, and these rapidly unfolding sheaths were broad and green and lusty looking. Her first impulse was to rush off and ask Hugh's opin-

ion, but the memory of her method of filling the rockeries checked her. She pulled up the intruders in silence. That day papa took her out to Aunt Lou's, and she had such a good time that she did not return for several days. Cousin Fanny came with her. She had quite forgotten her trouble.

"Come and see my rockeries, cousin!" she cried, gleefully, and away they scampered.

"Oh! Oh!" cried Hetty. There in each bed was a dwarf forest of the aggressive intruders. They came out between the rocks at the sides; they crowded up by the gladioli that were just starting; they peeped up in companies through the pansy border. "Those dreadful weeds!" gasped Hetty. "What! Aren't they little plants, Hetty?"

"Plants! No, indeed! they're the worst old weeds. I've weeded and weeded, and it's no use!"

Fanny helped this time, and presently they expelled the last of the saucy upstarts. The beds looked quite bare when it was done.

"There!" sighed Hetty, "I hope there aren't any more. What big, thick roots they have for little new plants!"

Next day it rained so hard that Hetty's mother would not let her go out, but the next morning she was out as soon as she was dressed. Oh, dismal! There were the imphish green sprouts again thicker than ever. She watered them with tears as she pulled them up disconsolately. The asters and balsams and petunias and phlox had begun to show their dainty little heads, but the great rough weeds uprooted them so that very few were left. Hetty wanted sympathy; but that dreadful, haunting memory of wrong-doing prevented her from seeking it. She was sure that the forbidden dirt had some mysterious connection with her misfortune, but she could not make up her mind to confess, even to her sweet, invalid mother. The days went by, each one bringing its struggle with that imphish, persistent enemy that seemed never discouraged, and acted as if it owned the rockeries. The petunias and phlox were quite vanquished, and only one sturdy balsam survived the repeated uprootings. At last Hetty could stand it no longer. She went out where the old gardener was at work.

"Hugh, will you please to come and look at my rockeries?" she asked in a subdued voice and manner. She did not guess how often he had looked at them when she was not near, and said to himself: "The puir bit lassie!"

"Weeth pleasure," he responded.

"There, Hugh, what is that stuff?"

Hugh smiled grimly. "That's horse-radish. Where did ye get the soil?"

Hetty hesitated, then faltered, "Where you told me not to go."

"Eh, lassie! lassie!" said Hugh, pityingly. And then he told her how he had dug it out of an old horse-radish bed, and was intending to have it carted away. It was so full of the little chopped-up pieces of root, every bit of which would live and thrive and sprout and grow and multiply in spite of all obstacles, that the only way, he told her, was to clear it out of the rockeries and "begin all new."

Hetty was having a hard struggle with herself. At length she looked up.

"It served me right, Hugh," she said.

"It was just—sneaking!"

And then good, bluff, old Hugh broke quite down.

"I should ha' told ye, lassie! I dinna ken how yer mither 'll tak' it!"

"She'll say it's a good lesson for me," responded Hetty.

And that was exactly what she said—but very tenderly, with her arm around the "wilfu'" little daughter.

"It's always getting me into trouble—the mean old obstinate in my heart," sobbed Hetty.

"I think my little girl forgot to ask Jesus to help her."

"Yes, I did forget," said Hetty, "and I haven't felt comfortable when I've prayed since."

And then they had a beautiful "heart-talk," and, in spite of ruined rockeries, it was a happy girl who "started all new" in more ways than one. Hugh cleared out the rockeries and helped her set out the new plants that he gave her in abundance. It was so cheerful to be friends again with Hugh—for you know when one has wronged one's friends there is no pleasure in their society while the wrong is not righted.

And Hetty doesn't forget now, when the naughty "obstinate" comes into her heart, to go and "tell it to Jesus."

Boston, Mass.

Editorial.

"BE YE DOERS."

HE who "went about doing good" laid it as a primary duty upon all His followers that they must be doers of the Divine will; that, whatever else was absent from them, activity for God must be present. "What do ye more than others?" was His pointed inquiry. To be "workers together with Him," to have a love "in deed and in truth" instead of in word and tongue simply, and to be "ready for every good word and work," are the terse characterizations of all genuine Christian disciples.

In one sense this is trite. But when one sees how comfortably the mass of so-called disciples compose themselves to slumber, and how well satisfied they seem to be that, though utterly idle, they are on the way to heaven, it does appear as though the call to do something for God could not be too often sounded. Our religion lies not so much in profession, or even emotion, as in action—action that indeed springs from emotion, and likewise leads to it. To set a church to work is one of the most weighty of the pastor's tasks; but only as he can do it is any great success for him or his people possible. When the members of any organization are at it in earnest always and everywhere in the interests of their cause, that organization has reached the high-water mark of efficiency.

THE FREEDOM OF TRUTH.

ONE of the strongest hallucinations of mankind is the idea that the more one knows of the laws of life, and the more he strives to conform to those laws, the more is his freedom interfered with, and his power to do as he will curtailed. The knowledge of good and evil is supposed to bring a man into a kind of bondage which he would otherwise have escaped. The assumption is made that, if one knows what good is, he must bind himself by its requirements, whereas if he remained in ignorance he would be justified in living as he pleased.

The fact is that knowledge of law and knowledge of truth—which is law applied to life, and life conformed to law—ushers a man into a large and growing freedom, such as he could never have conceived had he remained in wilful ignorance. The truth—that is, the actual relation of things to one another and to the individual man—always makes us free. It always lifts us to a plane where we get a broader view of life and are made aware of possibilities in and for ourselves hitherto undreamed-of.

Take, for instance, moral truth, or the knowledge of moral law, which is the same thing. Here is where the greater number of the world's ignorant sophists stumble. They assume that the more one learns about the moral law, the more he shackles himself. He curtails his liberty, they say, by finding out too many things which he ought to do, and thereby incurring a conscientious obligation to do them. Freedom, then, seems to consist in the privilege to refrain from doing what is thoroughly and supremely right, through voluntary ignorance!

Compare this conception of freedom with that of the lover and seeker of truth. To him each new relation of moral and spiritual law is an enlargement of the bounds and possibilities of spiritual life. Each ascending step of moral obligation discloses wider and wider prospects of spiritual privilege. It is a noble thing to know and to believe and to live in accordance with the letter of any fundamental moral law. It is an infinitely nobler and grander thing to have attained to a living knowledge of the spirit of the same law. How it emancipates a man from all manner of low and base desires, motives, impulses, yea, even thoughts, to rise from the letter of a moral law into its spirit! Then it is that the soul begins to realize how the truth makes it free; how it strikes off the shackles of the lower life to which sin can in any sense seem a privilege. Truth ushers the soul into the freedom of its real and abiding life. The ignorance of sin keeps it groveling in the license of its lower, false and perishing life. The one is true freedom; the other is mere lawlessness. The one destroys; the other renews. The one leads downward to death; the other leads upward to life immortal and divine.

A report of the first meeting of the Epworth League School of Methods, already in type, is crowded over for want of room until the next issue.

THE TOMORROW OF METHODISM.

THOUGH prophecy be not an altogether safe occupation for uninspired men, Americans often indulge the Yankee birth-right of guessing. Even if our guess be not very accurate, it may be suggestive and helpful. The facts in American Methodism today may indicate the results to be reached fifty or seventy-five years hence. In the past, prophecies on the subject have all fallen short of the facts. No Methodist ventured to hope for results as large as those realized. The figuring up for a century has been a surprise to most members of the body. Whether the rate of progress is to continue for the new century we are about to enter, no one can be absolutely sure, though we ought to be able to make a good guess from existing conditions. The church of seventy-five years hence will be an evolution from the church of today.

Dr. Tigert, in the *Southern Methodist Review*, makes a bold venture in this direction. "The golden age of Methodism," he says, "lies in the future. Unless all signs fail, the twentieth century will witness developments and achievements of ecumenical Methodism before which those of the eighteenth and the nineteenth centuries will pale into insignificance. To those who have given little heed to recent developments, this may seem the empty boast of denominational partisanship. But even now the adherents of Methodism number one-fifth of the Protestant world; her missions are firmly established in every part of the habitable globe; and the contributions of her scholars to every department of theological learning have won universal recognition in England and America."

Such facts as the above add to the value of the prophecy and render probable its fulfillment. After a century and more on American soil, the denomination maintains doctrinal integrity. Its methods of working have been greatly improved. The struggles inevitable in compacting its material are happily passed. The organization of its forces is complete. The evangelical animus of the body remains intact. Back of all this is an unsurpassed and irrepressible energy which remains to be expended upon the enterprises of the future. The forces of the organization are not exhausted. The store of strength is full and ready to be drawn upon whenever occasion requires. No religious movement since the days of the Apostles was ever furnished with more moral energy than the one originated by John Wesley. It has moved across a century and a half without any indications of exhaustion.

What is not a little remarkable, the energy of the body, in America, for more than a century, has been expended mainly along one line. The need of the hour when the Methodists came was the evangelization of the country. To this grand work the early itinerants devoted themselves with indomitable courage and perseverance. Revivals became a specialty with them; they were men of hard work; and their services furnish a splendid instance of devotion to a single high purpose. They were preachers intent on subduing the continent to Christ. With the church planted everywhere, the store of energy which has taken the movement along evangelistic lines must now be expended in more than one general direction. There are abundant indications that the church is moving out on other lines. With the great work done in the past hundred years in building up the denomination, it was impossible to do much else. The work demanded concentration—the expenditure of the whole force in a single direction. We have reached a point where the stored energy is to break forth in new directions and to gain fresh and broader fields. We can hardly mistake what some of these will be.

Preaching will remain a grand occupation. Our great pulpits will require commanding talents to fill them. The average pulpit ability in the denomination is even now greater than ever before. No three or four men tower above all the rest; the average has risen. With the average where it was sixty years ago, the three or four would now tower as of old; but no two or three men can again hold the denomination in hand as did Asbury and Soule and Hedding and Flak.

The corps of evangelists and Christian workers is to be directed against the massed ignorance, superstition and crime of our great cities. As the itinerants learned the trade of evangelizing the frontier, following the first settler to his cabin in the woods, so the itinerant of today is learning the trade of evangelizing our great centres of population. Though we have gained much

during the last ten years in this department, our work is yet tentative. We have much to learn, and we must devote ourselves to the new lesson until it be completely mastered. Our heaviest guns must be trained upon the cities. As, a hundred years ago, the conquest of the new States was the conquest of the country at large, so today the gaining control of the large cities will mean the control of the Republic for Christ.

We are persuaded that one great gain of the twentieth century will be the unification of the Methodist army itself. The several corps, now fighting the common enemy separately, will be organized, more or less compactly, into a single body. Some of the power now held in the centre will probably go to the Annual Conferences—a change which will be no longer dangerous to the integrity of the body. The centrifugal tendencies which so long operated to divide the church have been overcome; the centripetal forces must in the future favor consolidation. The reasons for division no longer remain; the reasons for reunion are found in the great work opening before us with the new century. We can hardly be true to our calling without cherishing the disposition to remove every stumbling-block in the way of a complete compacting of the companies in the Methodist army. The day now opening requires our combined strength.

Finally, a great work is opening before the Methodists in the educational field. Many schools have already been founded; and, even in this early period, these schools have done a vast amount of good work. None of the older colleges and academies, in their prime, did as much. But our oldest institutions are yet new; another half-century will not only add to their age, but to their completeness and efficiency. Riper scholars will be found in them. There will be larger wealth, more leisure, and a higher ambition for mastery in the great lines of investigation and authorship. Boston University is leading the way. President Warren is a recognized thinker and able writer; Prof. Bowne has advanced to the forefront in abstruse philosophical speculation; and now Prof. Sheldon has moved up among the foremost general church historians. Perhaps the able author quoted above does not go beyond the truth when he says Methodism, as the largest Protestant body in the world, "will be the acknowledged leader of evangelical Christendom, not only in the number of its adherents and in its wide missionary movements for the conversion of the nations, but in educational establishments of every grade and in distinctive Biblical and theological scholarship."

A Pathetic and Humiliating Exhibition.

IN pursuance of a purpose formed at Brooklyn when in attendance upon the meeting of the General Missionary Committee, we this week devote a page (the second) to the Methodist General Hospital. The members of the General Committee, visitors and representatives of the press, were invited to visit the Hospital, to inspect it, and to take lunch there. An impression was then made that still lingers vividly with us. To observe appreciatively the excellent work done in one wing of the institution, and then to behold, for the first time, the main building and the other wing with windows and doors boarded up, produced a feeling of profound sadness and humiliation. It seemed to us then, as it does today, that the reputation of our Methodism at large is involved in this delay and standstill, and that no new enterprise that calls for the charity and beneficence of the church should be launched until that Hospital is fully completed and equipped. We dishonor the memory of the founder in leaving that structure in its present condition. Where is the Methodism of Brooklyn and New York and the contiguous territory? Surely the needs of the Hospital ought to be laid afresh upon the constituency nearest to it. Will our readers turn to the excellent electrolyte of the institution on our second page and in the light of the statements made inquire if there is not something each can do to aid in the completion of the buildings? Dr. Breckinridge closes his last annual report with these forceful and urgent words:—

"Signs that we are on the eve of some notable achievement have been multiplying fast of late, and we prophesy the speedy completion of the Hospital. From Wisconsin came, last summer, a proposal that this be done. It came from Mr. E. E. Bentley, of La Crosse, who enclosed his check for \$100. He suggested that one thousand friends join him in this movement. From Canada, soon afterward, came a second voice. It was that of Mr. H. A. Massey, whose name is a household word throughout Canadian Methodism. He favored the proposition that one hundred friends give one thousand dollars each, and offered to be one of these. From Pennsylvania came a third voice. It was on a different key, being uttered by a lady, but expressed the same sentiment. This friend not only offered to join the one hundred who should pledge one thousand dollars each, but sent a check for \$250, which is additional, making her total donation \$1,250. Nine subscriptions of one thousand dol-

lars each have now been received, and our faith daily increases that the list will steadily lengthen until, instead of nine, this roll of honor will contain 'the ninety and nine' and one additional. The one thousand dollars may be paid in five annual instalments."

And the *Pittsburgh Christian Advocate* recently contained the following pertinent paragraph:

"Rev. Byron Palmer reports that he has returned from the Brooklyn Methodist Hospital greatly improved, and is confident that in a few months he will be well and strong again. He commends the Hospital highly, but greatly laments that those magnificent buildings must remain unfinished, with doors and windows boarded up, for the want of about \$100,000 to finish and equip them. 'Is there not another wealthy Methodist somewhere in the land who will include God among the heirs of his fortune, and be a 'good Samaritan' to coming generations of suffering humanity by a liberal bequest to that institution?'"

Personals.

—Rev. True P. Adams, a greatly beloved superannuate of the Maine Conference, has taken Zion's Herald consecutively for fifty years.

—Rev. A. A. Lewis, of Saco, was an especially thoughtful and agreeable host in arranging for all visitors to the Maine Conference.

—Dr. Daniel Steele addressed a meeting of ministers in Fifth Avenue Church, Pittsburg, last Monday.

—Dr. Robert McIntyre will remain at Trinity, Denver, for a fifth year.

—We are happy to learn that Orrington Lunt, of Evanston, is slightly improved in health.

—Dr. William Nast will be 85 next month, and the birthday will be the occasion of a jubilee.

—The interment of Rev. O. H. Jasper, D. D., took place at Winchester, N. H., instead of at Manchester, as stated.

—It is understood that Dr. M. S. Terry will serve as acting pastor of Emmanuel Church, Evanston, until Conference.

—The Memorial Day address at Fulton, N. Y., will be delivered by Rev. J. E. C. Sawyer, D. D., editor of the *Northern Christian Advocate*.

—Dr. L. T. Townsend gave the oration at the recent commencement exercises of the Baltimore University School of Medicine in the Academy of Music.

—Mr. and Mrs. Edwin L. Dole, of Bellevue, O., announce the marriage of their daughter, Louisa Maria, to Rev. Oliver W. Hutchinson, of Medford, on Wednesday, May 1.

—Last week Rev. Manley S. Hard, D. D., assistant corresponding secretary of the Board of Church Extension, found a check for \$200 in a letter from a stranger. It was desired by the unknown one that the money be placed to the credit of the "Loan Fund." Dr. Hard is anxious to increase his correspondence after this fashion.

—In Madison, Me., April 16, at the residence of the bride's father, Rev. Ralph F. Lowe, of the Vermont Conference, and Miss Mellicie Gregory, of Madison, were united in marriage by Rev. C. K. Evans. A pleasant reception was held after the ceremony. Many beautiful presents as tokens of friendship and esteem were received.

—Rev. C. A. Southard, of Livermore Falls, in the reunion meeting at the session of the Maine Conference (which, by the way, was one of the most edifying and inspiring services spiritually that we ever attended), created no little merriment at the close of his "testimony" in saying that if the Lord wanted that he should be any happier "He would have to enlarge him." As Mr. Southard turns the scales at 200 pounds, his declaration was especially significant.

—Rev. Daniel P. Livermore and Mrs. Mary A. Livermore were the recipients of unusual expressions of affectionate appreciation from a multitude of friends and admirers upon the fiftieth anniversary of their marriage, which fell upon Monday, May 6. Their home in Melrose was crowded with distinguished people who sought to manifest their grateful affection for Mrs. Livermore and her husband. Lady Somerset and Miss Willard cabled their congratulations. No other woman among us is more greatly revered and beloved.

—Dr. T. M. Flood, editor of the *Chautauquan*, has been spending a few days in New York, mainly for the purpose of advancing plans for the Chautauquan season of 1896. He says the association has arranged for the expenditure of \$50,000 for the summer university for teachers, lecturers, singers and instructors in the various branches of Chautauquan literature and science. Among persons of note who are expected to pass a part of the season at Chautauquan are the governor-general of Canada, Lord Aberdeen and Lady Aberdeen, and Rev. Dr. A. M. Fairbairn, of Mansfield College, Oxford, England, who will deliver a course of lectures.

—Mr. G. C. W. Fuller, of the Harvard St. Church, Cambridge, has just completed twenty-five consecutive years of service as treasurer of the church. In recognition of this unusual term and of the quality of the service, the quarterly conference a fortnight since adopted appreciative resolutions. Last Wednesday evening a further expression was made at the monthly social, which for a pleasant hour was turned into a public meeting of the official board. The pastor, Rev. George Skene, explained to the assembled friends and the somewhat mystified treasurer that an anniversary made a little formal reminiscence timely, and then called upon Dr. H. O. Marcy to conduct a review of the past quarter-century of the church's history. It

soon became apparent that the genial speaker's reminiscences were weaving themselves into a sketch of Mr. Fuller's services since the time of Dr. Bidwell. In closing, Dr. Marcy, in behalf of the official board, presented Mr. Fuller with a choice office desk and chair. Mr. Fuller's words of acceptance were direct and happy, not only supplementing gracefully Dr. Marcy's reminiscences, but also revealing some of the secrets of the church's sound finance.

— Though Ruskin's health is very greatly improved, it is not expected that he will ever be able to do any more literary work.

— Rev. G. F. Arms writes from Concepcion, Chile, under date of March 25: "We arrived safely, and our mission work is starting off very well this year."

— Mrs. C. H. Talmage, the new secretary of the W. F. M. S. for Fitchburg District, is hard at work and rejoices in one hundred new members and a thriving new auxiliary at West Fitchburg.

— Mr. J. Sumner Webb, of Milton, has returned from his tour abroad, having as very pleasant companions on the steamer during the homeward trip, Rev. Dr. Charles B. and Mrs. Mitchell, of Kansas City.

— Bishop O. P. and Mrs. Fitzgerald are deeply afflicted in the decease of their son, Mr. Lee Fitzgerald, who died in Nashville, April 25. He was formerly assistant editor of the *Christian Advocate* of Nashville, and was a very able and noble man.

— The sudden death of Mrs. Mary Ellen, wife of ex-Gov. William P. Dillingham, of Waterbury, Vt., at Lisbon, N. H., April 25, produces profound sorrow not only in the home circle, but among a multitude of friends who had come to love her for her amiable and attractive life. A suitable memoir of this noble Christian woman will soon appear in our columns.

— The executive committee of the Massachusetts Branch of the International Order of King's Daughters and Sons has made such investigation into the character and conduct of Mrs. A. M. Gardiner, formerly connected with the committee and the Order, as to satisfy them that she is wholly unfitted for membership therein, and the committee has taken such action as will secure her removal.

— Miss Clara Cushman has engagements in the near future as follows: May 8, Sudbury; 10-13, Fitchburg District, under direction of Mrs. C. H. Talmage; 14, West Fitchburg, Chinese entertainment; 15, Brockton; 16, Hyde Park, entertainment; 18, Springfield, Hope St., "rally;" 19, 20, Monson; 23, Manchester, N. H., district meeting; 25, South Newmarket, district meeting. May 25 to June 12 will be spent in Vermont on St. Albans District under Miss Pomeroy, and on Burlington District under Miss Walker's direction. Each district will hold a district meeting during the time.

— Rev. C. M. Hall, of Central Church, Lowell, writes: "I feel sure that a host of the readers of the *HERALD* will be pleased and interested to hear from Rev. Hugh Montgomery and his family. They are slowly yet surely improving from their recent severe illness. Mr. Montgomery gets out every day, and is gradually growing stronger in body and mind; he is just as interested as ever in the work of the vineyard and fondly anticipates the time when he can enter the active work again. Mrs. Montgomery, though not able to be out of doors, is about the house. They expect in a short time to go to Asbury Grove for the summer, after which they will take up their residence in Lowell, where Mr. Montgomery is highly esteemed."

— Seldom does a minister close his services with a church in the midst of such a general and grateful sense of appreciation as did Rev. Matt. S. Hughes in Portland last Sunday. The City Hall, which seats 3,000 people, was crowded in the afternoon to listen to his farewell sermon. Assisting in the services were Rev. Dr. Blanchard, of the First Universalist Church, Rev. Dr. Dalton, of St. Stephen's Episcopal Church, and Rev. Dr. Fenn, of the High St. Congregational Church. While we part very reluctantly with Mr. Hughes, who has made such a distinguished record of success in Portland and in New England, we congratulate Wesley Church of Minneapolis and our denomination in that city upon the support which Mr. Hughes will bring.

— Rev. J. M. Bean, of the New Hampshire Conference, died at East Lanark, Ill., April 20, after a severe illness of two and one-half days. He was born at Sandwich, N. H., Aug. 27, 1827. In 1858 he entered the theological school at Concord, N. H., where, July 15, 1858, he was ordained local deacon by Bishop Baker. He was ordained elder by Bishop Ames, April 16, 1865. He joined the N. H. Conference in the spring of '61, and filled the following appointments: Rumney, Landaff, Haverhill, Loudon, East Concord and Littleton, where his health failed, and he received a supernumerary relation. After a year and a half of rest he took work at Savanna, Ill., in November, 1871, filling that place for two years of faithful service; then to LaSalle County for three years, where his health again failed; so he was compelled to give up active work and bought a home in East Lanark in 1876, where he resided until his death. Rev. John Madely, an adopted son, writes: "The funeral was held at his home, April 22, and was attended by all the pastors of the town, also by one former pastor, who made very appropriate remarks. Our presiding elder, Rev. F. A. Harding, was also present. He has been a reader of *ZION'S HERALD* from childhood, and a regular subscriber since 1847. It has always been a welcome visitor at

our home. He has often remarked the last year, 'It grows better and better, and the best comments I find on the Sabbath-school lessons are in the *HERALD*.'

— The many friends of Mrs. Dr. J. H. Twombly will be gratified to learn that she is recovering from the severe attack of the grippe from which she has been suffering for some weeks past, and hopes to be soon restored to her usual health.

— A most excellent life-size painting of Dr. G. M. Steele was exhibited to a few of his friends last Monday afternoon at the studio of Miss Jewett in this city. Among those present were Miss J. R. Steele, Mrs. B. F. Jerome, Mrs. J. W. Smith, Miss C. J. Chamberlayne, Miss Louise Manning Hodgkins, Miss A. Louise Boutwell, Rev. T. W. Bishop, Mr. J. A. Baxe, and others. The painting, which is very lifelike, is intended for Fisk Hall at Wilbraham, and will be presented at the coming commencement in June.

— Two of Boston's distinguished reformers have lately been the recipients of hearty felicitations from many friends and the public generally. Dr. Henry B. Blackwell was tendered a banquet on Saturday evening, May 4. Ex-Governor Long presided, and congratulatory addresses were made by Mrs. Mary A. Livermore, Mrs. Edna D. Cheney, Mrs. Phoebe Stone Beeman, William Lloyd Garrison, Rev. Dr. Charles G. Ames and others, to which Dr. Blackwell fittingly responded. Dr. A. A. Miner's church was crowded last Sunday to listen to a sermon preached upon the 47th anniversary of his pastorate. These men have done heroic work in helping on to success important reforms.

Brieflets.

A large amount of church news in type is crowded over as we go to press until next week, greatly to our regret.

New Bedford has withdrawn its invitation for the annual meeting of the New England Branch of the W. F. M. S. This honor and privilege is now open to some other church. The Branch meeting has proved a blessing to every church that has entertained it in the past.

Bishop Vincent writes Rev. Charles Tilton, of Springfield, the following very strong commendation of his pamphlet on amusements: "I regard your monograph on 'An Old Subject in a New Light' as the wisest, strongest, and in every way the most effective putting of the amusement question that I have ever read."

Our readers must not forget the commencement exercises of the New England Training School for Deaconesses and other missionary workers, which will be held in Tremont St. Church, Monday evening, May 13. The occasion promises to be of unusual interest, with address by Miss Louise Manning Hodgkins, upon "Christ in Literature."

In spite of depressed conditions of labor and the scarcity of money, our Haymarket Mission in Denver, Col., under the care of Rev. Dr. A. C. Peck, continues its wonderful work among the poorer classes of that city. Eight separate enterprises are maintained, at an outlay of about \$200 per week, all of which are to be secured by voluntary contributions. Among those departments are an employment bureau, shelter, pharmacy, and others of similar practical and benevolent character, while daily religious services are held in the hall which serves for headquarters.

To be resigned to circumstances, is the attitude of a pious heathen. To accept with thankfulness the glorious will of our blessed Heavenly Father, is the privilege of a genuine Christian. What, then, are we, heathens or Christians? It is the lot of the latter to conquer circumstances, defying them to disturb his peace. For he has known the wonderful love of God, and that has transformed events, touching them with radiance. Resignation may do for Seneca or Socrates. Rejoicing evermore tells a tale of triumph which they never learned, but which Paul well knew.

We heartily agree with the *Pittsburgh Christian Advocate* in the following emphatic deliverance: "Sensational preaching is only the froth, which endures just as long as it requires for its myriad little bubbles to burst. The mass of humanity love it, but for a very brief season only. A year or two ago a brilliant young minister in New York city set up to preach on his own responsibility, founding a nameless church with no other expressed purpose than to afford him an opportunity for erratic preaching. The crowd followed him and the press lauded him. But now the bubbles are nearly all gone, leaving only the flat and stale liquor in the glass. The people are returning to their former church affiliations."

A joint movement of the various missionary boards in favor of the self-support of churches already organized on foreign soil, has resulted in a circular letter to be sent to missions in all lands. There are 36 societies represented in the movement and epistle, Dr. S. L. Baldwin acting for our own board. The letter urges an attitude of co-operation in missionary and educational work of churches already established instead of support hitherto given, both for the sake of the churches themselves, and with a view to the bestowment of the gifts of Christian lands upon the millions as yet unvisited and unenlight-

ened. Many of the boards already report self-supporting native churches; the effect of this letter ought to greatly increase their number.

There are seven American bar-keepers in Nashville.

Rev. Daniel Wise, D. D., of Englewood, N. J., recently addressed the following note to Mr. C. H. Taft, treasurer of Peking University: "Regarding the almost miraculous victory of Japan over that huge slumbering giant, the Chinese nation, as God's voice calling her to awake from her deadly sleep, accept the Gospel of Christ with its civilizing influences, and become, as she may, a mighty power for good among the nations of the Orient, I send you my little contribution (wishing it were more) to the Peking University, which I regard as a bright light, able to show the glories of the Cross to the mighty giant whenever she shall open her eyes."

The Boston Journal of Monday morning contains an abstract of an address delivered on Sunday evening at St. John's Church, South Boston, by Hon. Alden Spears, upon "Essential Elements of Success," which he forcefully characterized for the young man as "honesty," "diligence," and "economy." He closed the excellent address with these pertinent words: "Remember this, young men: don't drink, don't smoke, don't speculate, don't do anything you think is wrong to please some one else. 'Whatever things are true, whatever things are pure, whatever things are honest, whatever things are lovely, whatever things are of good report; if there be any virtue, any praise, think on these things.'"

The second Sunday in May has already taken its place as one of the marked days in our Methodist calendar. It is the Sabbath nearest the exact date of the organization at Cleveland, in 1880, of our magnificent Epworth League. We gladly note the fact that our churches are observing the day with widespread unanimity. It is a most fitting time for the pastor to address himself to the youth of his congregation, and to enlist the intelligent interest of his people in this great onward work. More than 15,000 chapters are now enrolled, and the membership is fast moving on toward a million strong. American Methodism of every name hails this Epworth banner as a standard, beneath whose white and crimson folds all its forces may rally. It will be well to watch this movement in its influence on the unity of our Israel. The "unknown quantity" in this perplexing problem may possibly be found in *Epworth*.

Rev. Willis P. Odell writes from Buffalo, correcting certain statements made upon our first page in a preceding issue:—

"May I be permitted to call attention to a little error in a reference in the *HERALD* to the 'Gold Dollar Saloon' in Buffalo? You have been misinformed concerning it. It is still running as a liquor saloon, and I do not see any prospect of a change. The idea that its owner has been converted would cause a smile to rise on a Buffalonian's face. He has given no satisfactory proof of a change of heart. His place is just as it has always been—a high-toned whiskey shop. The ministers have not bought it, and are not likely to do so. I suppose the report of a sale came to you from a proposition made by the owner to sell the furnishings of the saloon for \$50,000. A committee of laymen, appointed at a public meeting, have undertaken to examine the situation and report if it is advisable to purchase. So far they have made no report. The general impression in the community is that it would be an unwise thing to go into the reform business at such an expense. It is true that there is considerable interest taken in the suggestion of a substitute for the saloon, but the Gold Dollar scheme does not meet with much approval."

Rev. Louis Albert Banks, D. D., of Hanson Place Church, Brooklyn, recently held in his church a series of meetings for a week which were fittingly characterized as a "Temperance Revival." The series began Sunday night, April 21. The general theme of the series was, "The Saloon-keeper's Ledgers." April 21, the special subject presented was, "The Saloon Debtor to Disease;" April 22, "The Saloon Debtor to Social and Private Immorality;" April 23, "The Saloon Debtor to Pauperized Labor;" April 24, "The Saloon Debtor to Ruined Homes;" April 25, "The Saloon Debtor to Lawlessness and Crime;" April 26, "The Saloon Debtor to Political Corruption;" and Sunday evening the series closed with a discourse on "How to Settle the Saloon Account." The presiding officers on the five week evenings were Rev. Courtland Myers, of the Academy of Music; Dr. A. C. Dixon, pastor of the Hanson Place Baptist Church; Dr. Theodore L. Cuyler, president of the National Temperance Society; Dr. James M. Buckley, editor of the *Christian Advocate*; and Dr. David Gregg, pastor of Lafayette Ave. Presbyterian Church. The services of Mr. and Mrs. C. C. Beveridge, the good temperance singers, Methodists from Fremont, Nebraska, were secured, who aided largely by their temperance songs. The success of the meetings was phenomenal. The great auditorium was packed to the top gallery and often every camp chair was brought into use and the platform and altar filled with boys, while nearly every evening a great many remained standing through the service. The press treated the services with marked consideration. The four Brooklyn newspapers devoted from a half-column to a column every day, one New York newspaper did the same throughout, and some of the other New York papers have given occasional reports. It was pronounced the grandest series of temperance meetings ever held in Brooklyn. A large number of boys and young men voluntarily came forward after the meetings to sign the pledge.

The Using of a Minister.

ON the way to Boston the other day, I overheard one man say to another, "That church doesn't know how to use a minister." If the statement is true of that particular church, I am also sure that it is true of a great many others. On my way home in the evening a deacon of a neighboring congregation took a seat with me, and as is usually the case when we are together commenced to talk about church matters. He gave me an outline of his pastor's last Sunday's sermon and enthusiastically added, "We are going to raise his salary at the next church meeting." It made me feel a little uncomfortable, for only the evening before the chairman of our estimating committee had made the suggestion that we recommend a reduction because we did not get the minister we wanted. Let me say a little more about the church of which my neighbor is a deacon. His pastor has been seven years, and apparently is as popular today as at any time since his installation. At the church meeting at which it was decided to extend to him a call, the first ballot was not nearly unanimous, but it was made entirely so at that meeting, and, as far as an outsider can judge, it has remained practically so ever since. This unanimity of feeling is due more to the people than to the great work and ability of the pastor. There are a few leading spirits in that congregation who seem to regard it as a religious duty to sustain their pastor at every point, and their example is powerful in that direction.

A brother class-leader was our guest the other evening, and in the course of conversation proceeded to tell me how a minority in his church had succeeded in securing the removal of the best minister he ever had. Two of the stewards had differed with the pastor in the early part of the year, and because the majority of the board voted with him on a question of minor importance, they took offense, and from that time commenced to plan for his removal at the end of the year. They did their work so quietly that it was not imagined, but it was so effectively done that at the fourth quarterly conference the pastor was surprised to find that about half of that body were either opposed to his return or else did not vote on the question. I cannot go into particulars without being personal, but my friend feels that it was a reflection on our system to have that faithful man removed for so slight a cause. More than that, it seems to him that neither the Bishop nor the presiding elder understood the situation. Often it seems to me that our official boards are getting too critical. To be sure I have heard ministers make the same remark, but I am coming to believe it. Causes which would not be considered for a moment in other churches are talked over in our membership, and at the last quarterly conference they are brought up with sufficient force to remove a man even at the time of his most efficient service.

I will not boast of my own treatment of my pastors, but I am sure I have tried to help them, and often they have told me that "many a burden has been lightened by my thoughtfulness," and I intend to be worthy of that complimentary remark as long as I am connected with the Methodist Church. In some churches the reception to the new pastor and his wife goes a great ways, but that is only an introduction. If it is not followed up by thoughtful attention afterward, it proves only an embarrassment.

I am sure that I do not degrade a minister's work when I say that he is a part of the invested capital of the congregation to which he ministers. From a business point of view it is my duty to sustain and assist him in every possible way. The success of the church I delight to call mine ought to be a part of the success of my life. The hold which that church has upon the community affects in some measure the social standing of my family. If we are a united and enthusiastic people, other churches will know it and the city or town will feel our influence. No layman can afford to use his minister in any but the best way. Even if he is unsatisfactory, we need not and must not disparage him, for that is a reflection on our church. There ought to be a better understanding between the laymen and the minister. The quarterly conference is not the place nor the time for the presentation of personal differences. Let there be no underhand methods by either minister or laymen, but in an open and manly way let us deal frankly with each other and thus work together for the good of the church. To use a minister properly is not such a hard task after all. No sensible preacher asks for any more than is accorded to other earnest and successful men. He need not be petted, babied or flattered, but he needs honest commendation and the thoughtful attention which makes a man feel that his position and his work are appreciated not for what they represent, but for what they accomplish.

But suppose you have a minister who does not understand his business? His instruction ought to be easier than the church's destruction. Suppose he is cold and formal and unattractive? In that case thawing out ought to be chosen rather than the freezing out process. But if he is willful and arrogant and conceited and indolent? He is unfortunate indeed who has all these weaknesses, but even then a brotherly admonition from one of his laymen will do more for him than the criticism of his presiding elder. Go to him first of all and ask him to try to improve, and then if he tells you he will not, you have the satisfaction of trying to help do him a great favor. Honest face-to-face criticism from a representative layman has saved many a man's ministry. Criticism behind his back and underhand methods to secure his removal may make him think that he is a martyr because of his piety instead of his willfulness, and only confirm him in his indolent habits which will eventually prove his ruin. Our elder at a quarterly conference jokingly said: "Brethren, it is a great burden to have a minister on your hands." To my mind, if our laymen felt the burden more, we would have a better ministry.

ORIN BLAKE.

The Sunday School.

SECOND QUARTER. LESSON VII.

Sunday, May 19.

Mark 15: 1-15.

Rev. W. O. Holway, U. S. N.

JESUS BEFORE PILATE.

I. Preliminary.

1. Golden Text: But Jesus yet answered nothing; so that Pilate marvelled. — Mark 15: 5.
2. Date: A. D. 36, April 7, early Friday morning.
3. Places: The Hall Gazeth in the temple, and the Roman Praetorium.
4. Parallel Narratives: Matt. 27: 1-31; Luke 23: 66-71; 23: 1-25; John 18: 28-46; 19: 1-16.
5. Home Readings: Monday — Mark 15: 1-15. Tuesday — John 18: 28-46. Wednesday — Luke 23: 1-15. Thursday — Matt. 27: 1-31. Friday — John 18: 28-46. Saturday — Acts 4: 23-30. Sunday — Isa. 53.

II. Introductory.

The decision against Jesus agreed upon in the night examination before Caiaphas, was promptly ratified by the council at a meeting in the early morning. Then, surrounded by His accusers, and bound, Jesus was conducted to Pilate's judgment hall. The priests first endeavored to procure His condemnation on the mere decision of the council. This the procurator declined to grant. Forced, therefore, to present a political accusation—one that would bring the Prisoner within the cognizance of the Roman law—they brought forward His claim of royalty: He professes to be the King of the Jews, they alleged, and tries to persuade the people not to give tribute to Caesar. On this, Pilate took Jesus aside and questioned Him privately, eliciting simply the admission that His kingdom was not of this world, and that He came to bear witness to the truth. Convinced of His innocence, Pilate returned to the priests and declared that he found no fault in Jesus requiring punishment. This acquittal was followed by a turbulent repetition of the charge, during all which Jesus preserved a dignified silence, even when the governor, amazed at His strange composure, asked Him why He did not defend Himself.

Mark omits the episode of the sending of Jesus to Herod, and continues the narrative with the selection of the prisoner to be released at the feast. Among the prisoners awaiting execution was a zealot named Barabbas, who, in one of the petty uprisings against the Roman power in which some soldiers had been slain, had been apprehended, and his life declared forfeit. Pilate now inquired which of the two prisoners—Jesus or Barabbas—should be released to them; and the fickle crowd, instigated by the priests, quickly replied, "Barabbas." What, then, should be done with "the King of the Jews?" "Crucify Him!" Pilate was perplexed. He hoped that the people would have preferred Jesus to Barabbas. Moreover, a private message had just reached him from his wife, begging him to have nothing to do with condemning "that just man." But the fierce shouts came from every quarter—priests, rabbis, the rabble—"Crucify Him!" And the governor yielded. First he washed his hands to symbolize that he was not responsible for the death of the Prisoner, which dread responsibility the mob quickly accepted for themselves and their children, and then he gave sentence. The cruel scourging of Jesus, and the derisive treatment of the soldiers, who invested Him with a scarlet robe and a crown of thorns, and mingled contemptuously the forms of homage with cruel blows and spitting in the face, filled up the interval between the sentence and its execution.

III. Expository.

1. Straightway in the morning—"as soon as it was day" (Luke). No time must be lost. At the earliest possible moment a legal meeting of the Sanhedrin must be held. The hour was probably about 5.30. The whole council.—All had been summoned. The meeting place was probably the usual one—the Hall Gazeth in the temple (Luke 22: 66). At this meeting the decision of the previous evening was ratified. Bound Jesus.—They feared He might try to escape. Carried him away—led Him in a sort of procession to the Praetorium, which was either in the Castle of Antonia, on the north side of the temple, or in one of Herod's palaces, on the western hill of Jerusalem (Mount Zion) near the present Jaffa Gate. Delivered him to Pilate—the Roman procurator, the sixth (some say the fifth) holding that office. His duties were to collect the revenues and administer justice. His headquarters was at Caesarea, but he usually came to Jerusalem during the great feasts to preserve order. Pilate's term of office lasted ten years (probably from A. D. 27 to A. D. 36).

"Suffered under Pontius Pilate"—so, in every creed of Christendom, is the unhappy name of the Roman

procurator handed down to execration (Farrar).—Pilate had an unyielding and severe disposition (Luke 13: 1) and his conduct led to repeated revolts among the Jews which he suppressed by bloody measures. He was therefore hated, and at last removed in consequence of the accusations made against his administration by the Jews. He died by his own hand at Vienna (Schaff).

2. Art thou the King of the Jews?—The first attempt of the priests was to induce Pilate to condemn Jesus without an accusation (John 18: 28-32). As this failed, they declared that He had forbidden the Jews to pay tribute to Caesar, and had proclaimed Himself a king (Luke 23: 2). It was in reply to this political charge that Pilate put the question. Thou sayest—that is, "I am." In John's account our Lord first inquires in what sense the governor asked the question, and then, while admitting His kingly claim, explained the nature of His kingdom—that it was "not of this world," and therefore involved no collision with the Roman authority.

Pilate may well have been perplexed. Christ had claimed to be King; promulgated laws; organized in the heart of Caesar's province the germ of an imperishable kingdom; entered Jerusalem in triumph, hailed by the throng as King of the Jews; and His arrest had been forcibly resisted by one of His followers. These facts a wily priesthood could easily pervert and exaggerate so as to give color to their accusation (Abbott).

3-5. Chief priests accused him of many things.—Pilate declared that he could find "no fault" in Jesus; and the priests, excited beyond measure at the threatened failure of their scheme, poured forth a torrent of accusations and reiterations (Luke 23: 5). Answerest thou nothing?—It was not usual for an accused person to maintain such an impressive silence. Behold, how many things they witness.—Pilate could not understand how any Jew could listen composedly, without self-vindication, to this clamor of crimination. Answered nothing.—Says Abbott: "He had already explained to Pilate the nature of His kingdom, and satisfied him that He is innocent of sedition; after that He keeps silence. He will answer honest perplexity, but not wilful slander." Pilate marvelled.—Our Lord's reticence seemed unnatural, mysterious.

6-8. At that feast he released (R. V., "he used to release").—It was a Passover custom with him. Says Schaff: "It was designed to soften the Roman yoke. A turbulent people always sympathizes with criminals condemned by hated rulers." Barabbas—either Bar-Abbas, "son of a father," or Bar-Rabbas, "son of a rabbi." His name is given as Jesus Barabbas in three MSS. of Matthew. John calls him "a robber," Matthew, "a notable prisoner." He was probably a zealot, who had gathered a band of followers and forcibly resisted Roman rule. The multitude, crying aloud—R. V., "the multitude went up;" that is, to the Praetorium. The priests had been at work among them bidding them demand the usual amnesty.

9-11. Will ye that I release? etc.—The question was put to the people rather than the priests. Pilate probably knew of the popularity of Jesus, and perhaps half expected that they would demand His liberation. The King of the Jews.—Pilate used the title more out of sarcasm than from real acknowledgment of Jesus' kingly claim. Chief priests had delivered him for envy.—Pilate doubtless knew of Jesus, and detected at once the real motive of His accusers; hence his appeal to the people. He knew perfectly well that if Jesus had really plotted to seize the Jewish crown and throw off the Roman yoke, these priests would have sided with Him, and been His most efficient supporters. Chief priests moved the people (R. V., "stirred up the multitude")—plying them with arguments, to the effect that He had been condemned, that he was a blasphemer, an impostor. How could He be divine, and not release Himself from fetters? not even vindicate Himself?

12, 13. What will ye then that I shall do?—Pilate perceives that he has made a false step, but tries to throw the responsibility upon the people. Crucify him.—The "wild-beast" spirit had gained the ascendancy in the mob, and nothing now but the ignominious and accursed punishment of the cross would satisfy them. Jesus' friends were either overawed or absent.

14. What evil hath he done?—the third time Pilate had asked this question. He had proposed to the people to scourge Jesus and then let Him go, but the time had gone by for such a tame proposition. Cried out exceedingly—an uproar that would not be quieted. All Pilate's expostulations were drowned in the fierce outcry. The people were ready to take all the responsibility. His blood should be on them and their children. Pilate might wash his hands, or go through any other farcical performance if only he would yield. He must yield, if he was Caesar's friend, and would escape being reported to his own government for maladministration.

15. Willing (R. V., "wishing") to content the people—not because Jesus was guilty, not because it was just to condemn Him, but simply because the people thirsted for His blood. When he had scourged him—the usual cruel punishment before execution. The blows were laid upon the naked back with knots of rope or plaited leather thongs, armed at the ends with pieces of lead or sharp-pointed bones. The victim sometimes died under this awful infliction. To be crucified—that is, to the soldiers appointed for the purpose. Says Schaff: "Thus Pilate sacrificed his independent position as a representative of the Roman law to the fanaticism of the Jewish hierarchy. The State be-

came a tool in the hands of an apostate and blood-thirsty church."

IV. Inferential.

1. Even to our eyes the malignant hatred of the priests towards Jesus is repulsive in the extreme: how must it have looked in His eyes!

2. Once in human history the perfect Man has walked among men, "holy, harmless, undefiled," rebuking sin, breathing love and mercy; and the best of His fellows could not endure His presence, hated Him without a cause, and conspired to murder Him. Let us who shudder at their act beware lest we "crucify Him afresh and put Him to open shame."

3. What a chance Pilate had! What a despicable weakness he proved! And yet he never dreamed that subsequent ages would attend that trial and judge him; that that brief hour when the howling Jewish mob was before him would prove immortal to his shame; and that he, all unconscious of the fact, was an actor in the most tremendous event in the history of the universe. His convictions were all right enough, but he proved disloyal to them. Let us remember that "yielding is sin."

4. Our Lord's sufferings were all the more acute from the very refinement of His nature. Sin had not blunted His sensibilities.

5. The Captain of our salvation was "made perfect by suffering." Suffering was, morally at least, essential to earn Him that title.

6. Nowhere are perfect meekness and savage brutality set in such sharp contrast as in the record of the closing hours of our Lord's life upon earth.

We have read with much profit the late Dr. A. J. Gordon's last volume upon "The Ministry of the Spirit." The following paragraph is characteristic of the frankness of the author:—

"As candid inquirers, we must ask what of truth and of error there may be in the doctrine of 'instantaneous sanctification' which many devout persons teach and profess to have proved. If the conception is that of a state of sinless perfection into which the believer has been suddenly lifted and of deliverance from a sinful nature which has been suddenly eradicated, we must consider this doctrine as dangerously untrue. But we do consider it possible that one may experience a great crisis in his spiritual life, in which there is such a total self-surrender to God and such an infilling of the Holy Spirit, that he is freed from the bondage of sinful appetites and habits, and enabled to have constant victory over self instead of suffering constant defeat. In saying this, what more do we affirm than is taught in that Scripture: 'Walk in the Spirit and ye shall not fulfill the lust of the flesh' (Gal. 5: 16)."

And again Dr. Gordon says upon the same topic:—

"Sinning is one thing, and a sinful nature is another; and we see no evidence in Scripture that the latter is ever eradicated completely while we are in the body. If we could see ourselves with God's eye, we could doubtless discover sinfulness lying beneath our most joyful moments of unassuming conduct, and the stain of our old and fallen nature so discolored our whitest actions as to convince us that we are not yet faultless in His presence."

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RANDOM REMARKS ABOUT CLASS-MEETING.

IV.

Wayne Whipple.

"I believed, therefore have I spoken."

THERE are many kinds of cant. Society, so-called, has hers and couldn't live without it; so her devotees should never taunt the church with canting. Still, it is not to be denied that the different denominations have their peculiar forms of it. These may vary with the locality, but the cant is characteristic. It would be wonderful if the class-meeting did not have its own special variety, since its members are expected to tell their experience whether they have any "to speak of" or not. It often proves a benefit to one new in the way to testify when it requires the strongest effort of the will to conquer the natural diffidence which sometimes amounts to an aversion to speaking. There is always a blessing for real sacrifice and obedience. But when the convert has got beyond this initial stage, it is a positive injury to the soul to render an unwilling and empty testimony just for appearances. This soon becomes cant and may even degenerate into hurtful hypocrisy.

A new-comer at class-meeting cannot resist the warmth and thrill of a living, heart-telling experience. The same person could not help being chilled and disgusted by a cold, perfunctory recital. While it is easy, and perhaps natural, to overestimate and overstate your experience, when the heart is uplifted and inspired by fervent influences in the meeting, it is good to put yourself on record. It is a proper incentive, this striving to live up to your own testimony. A class-member can "talk more religion in five minutes than he can live in five years," yet it is well to make our vows in meeting and "pay" them between times.

There is a wide difference in class-meetings. Much depends upon the leader, but far more upon the honesty—the genuine life—of each member of the class. The remarker hereof once belonged to a class of spiritual wax-works. The leader's duties were like Mrs. Jarley's—merely setting in motion the various figures by calling on them to speak. Almost without exception each member went through his or her own evolutions—the same every time. There was a ghastliness about these repeated performances—no more like the motions of real spiritual life than the uncanny waxen dummy is like a living, earnest, sympathetic human being. Each of several young people invariably repeated this favorite peroration: "It is my only desire that I may outlive the storms of this unfriendly world and at last make heaven my home." A child could hardly fail to detect the false ring of such a testimony—especially after he had observed between meetings that each of those young persons had many other desires and yearnings. But each had learned this formula as if it were a rule in arithmetic to be recited on all class-meeting occasions. Then there was a middle-aged sister who always told of her "unutterable joy" in tones so doleful and with such a woe-begone countenance that a skeptical small boy, who had been brought there against his will, was not to blame for whispering: "My! She don't look it!" An aged brother never failed to refer to the time when his mother took him by his little hand and led him to the house of God where he learned to lip the name of Jesus by his mother's knee. Of course it was beautiful and touching to witness the old man's devotion to his mother's memory, but it soon became trite and monotonous, and the beauty and pathos were spoiled by constant rehearsing. The class-meeting should not be a mere memorial service for departed experiences. A healthy Christian cannot live on distant memories any more than a healthy man can subsist on scenery.

The remarker has heard of one faithful, fearless class-leader. He was a hero. He would not have flinched if his class had been a battery and each member a loaded cannon aimed at him. He told a dear old retrospective brother that there must be something serious the matter inside or he would sometimes have a religious experience less than fifty years old to relate. But the trouble had become chronic with the poor old man, and he went on celebrating the golden anniversary of one youthful experience—that of entering the Christian life. This dauntless leader had also in his class a censorious sister who professed to be under the inspiration and guidance of the Holy Spirit in everything she said and did—much of which was disagreeable and mean. She was so unerringly obedient to the Spirit's voice that she had neither time nor need to read the Word. In her own opinion every testimony she gave in class-meeting was a perfect example of plenary inspiration. But to others it seemed always the same reiteration of her own selfish peace and joy, with apparently never a thought of the unsaved and suffering souls around her—several in her own family. Her courageous leader tried to show her the inconsistency and danger of blasphemy in such assumptions; but she, who had so often expressed herself as "so glad that for many years she had been so sweetly saved from an ungovernable temper," flew into a violent rage and went around abusing her faithful class-leader "to the uttermost!" This leader wasn't popular, but he did his duty better than the one who merely wound up his class-meeting wax-works once a week.

"Ye are my witnesses, saith the Lord." As such, you are called upon to "witness a good confession." Only the leader has the right to exhort in class-meeting. You cannot excuse

yourself because some are insincere and speak in platitudes. It is your duty to go and tell what your Saviour has done for you. It is wonderful how quickly epidemic a sincere, pulsing testimony becomes. In the spiritual world health is contagious. It may be easy to slip into canting ways in the class-room, but the class-meeting is the best place to kill cant.

"Use not vain repetitions, as the heathen do." Don't be always telling about your "many crooked paths," and that you "have left undone many things that you ought to have done." Don't be always showing weakened, gnarled and decayed specimens as "fruits" of your daily living. The fruits of the Spirit cannot be tainted. Only speak from "good and honest hearts" "in spirit and in truth" with "an-forged faith," and your class will be such a free and helpful place that many will be easily induced to come, and none will need urging to come again. Just "look in thy heart and"—testify.

RUNNING NOTES.

II.

A Runner.

THE city of

Syracuse

has many attractions for the stranger, particularly if his lot calls him there in summer. But among these cannot be enumerated the streets themselves, many of which when I saw them were a sea of mud almost unfordable with comfort and safety—the worst I ever saw in a city of anything like its size.

Away up on the hill back of the city are the buildings of Syracuse University, to which Dr. J. R. Day was recently called, but who was away at the time of my visit. The beautiful Crouse building, of brown stone, dominates the whole, and from it the eye sweeps over an immense outlook of hill and valley. It is a charming, spacious and elegant structure in every respect, and makes one sigh at the lost possibilities as he looks at the surrounding university buildings so insignificant in comparison.

One cannot help admiring the varied and picturesque dwellings dotting the steep streets which lead up to the University. Syracuse has many fine buildings, bright and attractive stores, and a hotel—the Yates—almost unsurpassed for elegance outside of the largest cities of the country. One never gets used, however, to seeing the steam-trains go puffing up the main thoroughfare, and it is a serious drawback to the general welfare of the city. Rochester seemed to me much more beautiful, much cleaner, and better ordered in every respect.

A brief call upon Dr. J. E. C. Sawyer, editor of the *Northern Christian Advocate*, found him in a glow of satisfaction at the increase in his subscription list.

Sunday found me wending my way to the University Avenue Church, though I do not understand the church to have any connection with the University. I did not have much doubt of its being a Methodist Church, from certain infallible signs. There was the usual deficiency to be raised, and—I was about to add, the usual indifference to strangers. But, I reflect, that depends a good deal upon the stranger himself. When I pressed forward and made myself known, there was no lack of a kindly spirit of welcome. Rev. Dr. J. H. Willey, the pastor, has a clear, ringing and pleasant voice and a fine presence, and gave a rather thoughtful discourse. The music was excellent, and at the close of the service some twenty members were admitted, among whom I recognized the name of Mr. E. C. Morris, from the Epworth Church, Cambridge, who fills a chair in the University at Syracuse.

Having a little time at my disposal at Rochester,

and hearing a chime of bells of a week-day evening, I traced them to their source and found a Catholic Church holding service. I inquired if there was any special service, and was told there was not. Curiosity led me to look into the church—an immense one—and I found it full to overflowing. I could but ponder at the causes which brought out such a multitude, all of them enjoying the service and glad of the chance to get there.

Baltimore.

It had been many a year since I had seen the city of Baltimore, but great cities with fixed

lines of communication do not change so noticeably as smaller ones, and particularly younger ones. The city seemed to me to have extended laterally, taking Baltimore Street as a base line, and business to have crept up the hillside quite extensively. One does not see here the numerous large hostleries and superb buildings that are found in cities farther East and West. There is here and there a notable structure worthy of any city, and occasionally an elegant church. If the homes lack the ornate appearance which other cities offer, there is a decided air of comfort about them, supplemented, I am assured, by great hospitality. In many of the streets the fetid water still courses along the gutters, and a huge open sewer carries the waste of the city down through the centre, though far below grade. Walking for a mile or two out into the outskirts of the city, it seemed to me I never saw so many houses to rent in any city in my experience. Perhaps rapid growth and premature building may account for this. The people seem to have an air of geniality and kindness as you have occasion to meet them.

The Book Concern finds a central location in a building owned largely by Dr. Lanahan. Its quarters are restricted and somewhat old-fashioned, but still have an air of brightness, though the Methodist ministers, whose churches in Baltimore are legion, still meet as they have for so many years in a stuffy little room. Dr. Lanahan possesses the love and esteem of everybody who knows him, and is always active and alert, though the years are creeping over him.

While I cannot speak of the amount of business transacted in Baltimore, I should say that the keynote of the people was conservatism. There is good deal of energy displayed in pushing forward the car-service of the city, and one can by free transfers go completely around the city to the suburban towns, a distance of some twelve or fifteen miles, for a single fare. Druid Hill Park has a certain natural beauty more apparent, of course, in summer, but it evidently lacks skillful treatment and its driveways and walks do not partake of the sweep and breadth found in the parks of other cities. Sunday morning opened bright and pleasant. A balmy air brought out many men who walked the streets without overcoats. A glance at the church register at the hotel showed the same indifference to the welfare of the stranger that I had noticed in other cities. Indeed, the principal Methodist Church had assigned to it as pastor one who had been away at least two years. If it is the duty of the Y. M. C. A. to keep these lists up, it is certainly the duty of each denomination to look after its own interests. Perhaps Boston is as neglectful in this respect as other cities.

It was a charming walk of a mile or more out to St. Paul's Church, which is connected with the Woman's College. The church, with its tall campanile tower, is one of a noble group of stone buildings of most pleasing design. The grounds for the college itself seemed to me somewhat circumscribed, though there are several buildings some distance apart from the main structure. I found myself a little late, and waited admission cooped up with others in a narrow, three-cornered vestibule. The main entrance, which opens sharply upon the auditorium, have to be closed as soon as the audience is seated. The church is elliptical in shape, and the interior is simple, rich and attractive, with a bowled floor. It seats eight hundred, and only a few gallery seats were left unoccupied. Already the need of enlargement is apparent, and the problem troubles them greatly, as there seems no opportunity for it. The windows have the names of the pastors who have ministered to the original church, of which this is the legitimate successor. The list includes Bishops Asbury and Whatcoat and a long line of successors for the past one hundred and fifty years. I have rarely heard as good congregational singing, led by organ and cornet, and certainly the organ-playing was exquisite. Rev. T. P. Frost, D. D., the pastor, gave a most thoughtful, stimulating and vigorous discourse. The people seem to heartily appreciate his ministrations, and well they may. The parsonage immediately joins the church, and altogether one might well exclaim, "Happy pastor, happy people!"

In the evening I wended my way to the Mt.

Vernon Place Church. I was told that a large proportion of the members of this aristocratic church now live a long distance away. The church itself seems to me to be elegantly situated and has a noble air which the years do not diminish. The traditions of many eloquent preachers—Dr. Guard, Eddy, Peck, and others—cling to it, and the air of the interior seems to partake of its noble lineage. A good but not large evening congregation was present. The singing by the choir was artistic and excellent. I noticed that the congregation took little part in the singing, and judging from the fact that a stranger was permitted to be conspicuously unprovided with a hymn-book through all the hymns sung, the congregation standing, we inferred that the singing of hymns is not considered a very essential portion of the service. The sermon by our own Dr. L. T. Townsend was a finished mosaic—but it was more than that. It had many practical truths pungently put, and with a force and a precision of statement which no one could have any excuse for misunderstanding. It did not surprise me to learn later that the church had a keen appreciation of the Doctor and that his relations with his people were of the most hospitable and charming character.

Though I had not the opportunity of spending a Sunday in the city of

Buffalo,

I must say a brief word about this beautiful city. I was charmed with the air of spaciousness and elegance which pervaded it. In a brief call on Bishop Mallalien I was pleased to find him apparently quite restored to health and very active in his duties, as one would naturally expect.

Delaware Ave. Church is finding great satisfaction in its pastor, Rev. W. P. Odell. Buffalo Methodism is planning to retain him by securing him for another prominent church in the city.

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THE CONFERENCE.

(Continued from Page 4.)

ing the company sat down to the well-spread tables prepared by the ladies. A pleasant social time, with music, followed.

New England Conference.

Boston Preachers' Meeting.—A memorial service for the late Rev. W. W. Colburn, of Waltham, was held. Tenderly appreciative addresses were delivered by Revs. W. J. Hambleton and G. F. Eaton.

Boston South District.

Hyde Park.—Rev. F. T. Pomeroy and family received the greetings of a large company, May 2, at the public reception tendered them. Rev. Mr. Perry, of the Baptist Church, spoke eloquent words of fraternity. The church vestries were beautifully trimmed and made to appear like a parlor. An orchestra discoursed music at intervals during the evening. Mr. Pomeroy has begun his work here with much promise. People and pastor express mutual satisfaction. A May Day festival was held by the Sunday-school. The communion service on Sunday, May 6, was largely attended, and proved very impressive and helpful. Four persons were received by letter. In the evening the pastor preached to a large audience, and the Easter music was repeated with fine effect.

Boston North District.

Somerville, Broadway.—This church has royally welcomed its new pastor, Rev. W. J. Heath. The reception, May 1, was of the sort usual with Methodist people as they greet their preachers. Good fellowship, good cheer, hopefulness, and a spirit of co-operation marked the hour. The church was beautifully decorated. Dr. Greene, of Flint St. Church, made a fraternal speech, and letters of congratulation from other neighboring ministers were read.

Charlestown, Trinity.—Dr. Brodbeck, the pastor, gave a reception to the Sunday-school, Thursday evening, May 2. About four hundred persons were present. The affair was as interesting as it was novel. The vestries presented a very animated appearance with the happy company gathered to enjoy the delightful entertainment. Dr. Brodbeck responded fittingly to the next speech of Miss Beattie Mason, who presented him with a beautiful bouquet. Mr. Geo. W. Smith served as master of ceremonies.

Springfield District.

Personal.—Mr. Geo. H. Van Norman, a prominent young layman of St. Luke's, has been chosen class photographer for Wesleyan Academy.

Preachers' Meeting.—At last Monday's meeting Rev. E. S. Best read an excellent and carefully-prepared paper on "Happiness in Hell."

Trinity.—Rev. Henry Tuckley has substituted a short sermon with special music for the Sunday evening prayer-meeting. The change is liked, and large audiences are in attendance.

State St.—A formal reception was given the pastor, Rev. T. C. Watkins, D. D., on April 24. Speeches were made by Revs. E. P. Herrick, Charles Tilton, and the pastor. Dr. Watkins has introduced the stereopticon into the Sunday evening service, beginning on April 25—a series of pictured sermons on the life of Christ.

Grace Church.—The Young Men's Bible Class has for several years been a prominent and popular feature of the work of this church. On the evening of April 29 this class gave the pastor, Rev. E. P. Herrick, and wife a fine reception. The parlors were prettily decorated with potted plants and draperies. The church was largely present. Excellent music was furnished by a ladies' orchestra. An especially enjoyed address was made by Dr. T. C. Watkins. Refreshments were served.

Waltham.—I overheard a gentleman here say to one of the professors in Wesleyan Academy, "I have seen you at church more of late." "Well," replied the professor, "we are having some grand sermons now." This was a good and deserved compliment for the popular preacher, Rev. Fayette Nichols. On the evening of April 29, the Ladies' Social Union gave an entertainment and served ice cream in the chapel, netting a good sum, which was divided between this society and the local branch of the W. F. M. S.

Amherst.—The annual pledges for the year's current expenses were taken April 28. The amount pledged is sufficient to meet all the estimates.

Spencer.—The people of Spencer gave Rev. G. W. Simonson and wife a cordial reception, April 26. Mr. Samuel Crawford and Mrs. Holmington assisted in receiving. A musical program was rendered, and addresses of welcome were made by representatives of the different departments of the church and by friends from the other churches. The new pastor responded. The work opens with good promise. Mr. Simonson has issued a very cheery and inspiring letter of greeting to the church and parish.

Merrick.—The Epworth League here has grown from 12 to 100 members in four years, has raised \$1,000 for church purposes, and has recently purchased an Ivers & Pond piano. The members have also recently organized an orchestra of twelve pieces and a brass band of sixteen pieces.

Williamstown.—On Thursday evening, April 25, the pastor, Rev. John Von East, and wife were given a pleasant and cordial reception. May 2, the Epworth League held a social in the church parlors. A unique program was prepared, and the entire church was invited to be guests of the League. A good time was enjoyed. A marked increase in the Sunday-school promises well for the opening year.

Chicopee.—Rev. N. B. Flak has taken the initiative in a new and much-needed reform. A majority of the senior class in the high school favored omitting from the graduating exercises the customary dance. Report says that the

teachers influenced enough to get a majority for the dancing. Mr. Flak has circulated a petition among the clergymen, asking the school committee to take action in the case and rule against the custom. The petition was signed by every clergyman in the city except the Unitarian. The signers include five priests—four Roman Catholic and one Greek Catholic.

Holyoke, First.—The old Maine Street edifice has been sold to Mr. H. D. Bradburn, president of the Nonotuck Paper Co., for \$12,500, and will now be used for a literary stable. The check is already applied on the indebtedness of the beautiful Appleton Street building, and reduces the same to \$15,500. The old church was built in 1860, during the pastorate of Rev. I. B. Sigelow, who was sent here in response to this unusual request from the quarterly conference: "Send us a man who can build a church, no matter whether he can preach or not." Mr. Sigelow could both build and preach, and now lives a comfortable and happy superannuate, here in Holyoke. The Holyoke Water Power Co. gave the land, and the foundation was laid during the pastorate of Rev. John Peterson in 1864. The building cost \$16,000, and was used until 1890, when, during the pastorate of Rev. G. C. Osgood, the new church was finished and dedicated, on June 26. The men who preached in the old church following Mr. Sigelow were: Revs. T. J. Abbott, W. N. Richardson, C. A. Merrill, William Gordon, E. A. Titus, E. P. King and G. C. Osgood. Previous to the building, the society was served by Revs. Thomas Marcy, Rodney Gage, Philander Wallingford, M. E. Wright, Nathaniel Fellows, W. J. Hambleton, W. D. Bridge, John Peterson and Samuel Roy. In the darkest time of its history Rev. Martin Capin, a local preacher, living in Florence, gave his services to the church for the balance of whatever contributions should be made, after all the other expenses had been paid. His generous and able service is held in precious memory by many of the older members. His widow now lives at Florence, a benediction to church, community and pastor. Rev. W. E. Knox came to this charge four years ago, when the debt was nearly \$40,000. His fifth year is promising to be the best, and he will leave the church next spring with a comparatively small debt. D. F. G.

Maine Conference.

Reported by Rev. E. O. Thayer.

SACCO greeted the Conference with a beautiful day and a hearty welcome, Wednesday, May 1.

The first day was occupied with the examination of classes under the auspices of the Itinerants' Institute. The following officers were elected for the ensuing year: President, E. O. Thayer; vice-president, M. C. Pendexter; secretary, D. B. Holt; treasurer, J. H. Roberts; directors, the officers and W. F. Berry.

THURSDAY.

The seventy-first session was opened Thursday morning at 9 o'clock, Bishop Bowman in the chair.

Opening devotional exercises were conducted by D. B. Randall. The sacrament of the Lord's Supper was then administered by the Bishop, assisted by the presiding elders and others.

The roll was called by the secretary, W. F. Berry, seventy-two answering to their names.

H. E. Frohock and Chester C. Phelan were announced as transferred to this Conference from the East Maine, and Frank C. Haddock to the East Maine.

The following officers were elected by acclamation: W. F. Berry, secretary; Thomas F. Jones, statistical secretary; Sylvester Hooper, treasurer. The secretary nominated George C. Andrews as historical secretary. The statistical secretary nominated for his assistants, Charles F. Parsons, James Wright and D. F. Faulkner. The treasurer nominated Walter Canham as assistant. All were elected.

The published Minutes were made the official journal, on motion of the secretary.

The hour of meeting was fixed at 8.30 and adjournment at 11.45.

Bishop Bowman announced a draft from the Book Concern for \$890, and of \$25 from the Chartered Fund.

Rev. Dr. Charles Parkhurst, editor of ZION'S HERALD, was introduced and addressed the Conference. He presented a check for \$270 from the Wesleyan Association.

The morning session was closed with benediction by the Bishop.

The Sunday-school anniversary was held at 2 o'clock, F. W. Smith in the chair. Able addresses were given by F. C. Rogers, of Pine St., Portland, and C. S. Cummings, of Augusta. Excellent singing was furnished by the Ministers' Quartet, composed of J. R. Clifford, A. A. Lewis, H. E. Frohock and T. F. Jones. Mrs. H. W. Knight, of Saco, gave a solo, which was highly appreciated.

E. T. Adams presided at the anniversary of the Missionary Society in the evening. Rev. S. L. Baldwin, D. D., of New York, gave an address which was pronounced one of the best ever given at the Conference. A large chorus choir led in the singing.

FRIDAY.

The devotional exercises were led by True P. Adams. The half-hour was filled with prayers and testimonies.

The business session opened at 9 o'clock, Bishop Bowman in the chair. Dr. N. T. Whitaker, of the New England, and Revs. B. C. Wentworth, I. H. W. Wharf, and H. W. Norton, of the East Maine Conference, were introduced. Dr. Whitaker presented the interests of the New England Education Society.

W. F. Berry presented the report of the committee appointed to inquire into the expediency of making two districts of the Conference in place of three. An opportunity was given to each official board to vote upon the matter. The vote stood, in favor of division, 36; against, 40. An analysis of the vote shows that the large churches desired the change for the sake of economy. The report of the committee was accepted.

M. C. Pendexter then presented a resolution asking the Bishop to consider the advisability of making two districts. It was finally voted to refer the whole matter to the Bishop.

Dr. Baldwin, recording secretary of the Missionary Society, was introduced and spoke briefly.

Dr. James M. Buckley, editor of the Christian Advocate, was heartily welcomed, and represented his paper in an interesting speech.

J. B. Lapham presented the report of Augusta District. There have been about 600 conversions and very general revival interest on the district.

Hezekiah Chase was granted a supernumerary relation at his request.

Report of Lewiston District was made by the presiding elder, J. A. Corey. He reported revivals and many improvements in church property.

George C. Andrews, at his own request, was granted a supernumerary, and George W. Barber and Henry Crockett a superannuate, relation.

Henry C. Sheldon, professor in Boston University School of Theology, was continued in his present relation to the Conference.

Portland District was reported by George R. Palmer, presiding elder. Advance was reported on all lines, especially interest in missionary giving. This district has reached the first rank on this line.

Ira G. Rose was granted a supernumerary relation.

Hezekiah Mitchell, at his own request, was granted a location.

Charles E. Magee was introduced and represented the Book Concern.

A motion to make the discussion of E. S. Stackpole's book on the Italy Mission the order of the day for Monday forenoon was almost unanimously tabled.

E. S. Stackpole and W. S. Jones were requested to send letters of condolence to E. A. Porter and Henry Crockett, absent on account of sickness, and to George C. Andrews, whose wife is very near death.

John A. Strout, Sylvester D. Brown, James W. Smith, Charles E. Hisee, and Gershon F. Cobb were continued in the supernumerary relation.

Charles A. Ratcliffe was allowed to remain without appointment to attend school.

Revs. Thurston, Norris and Robins, of the New Hampshire Conference, Mr. Stacy, of Saco Free Baptist Church, and W. W. Ogier, of East Maine Conference, were introduced.

The Woman's Home Missionary Society held its anniversary at 2 o'clock, Mrs. G. R. Palmer presiding. The Ministers' Quartet furnished the music. The Scriptures were read by Mrs. C. W. Gallagher. Prayer was offered by Mrs. J. A. Corey. A duet was well rendered by Mrs. Knight and Mrs. Penderson, of Saco. Mrs. Palmer read her report as corresponding secretary, showing considerable advance in organization and work. The treasurer's report was read by Mrs. Israel Luce: \$785 in cash has been raised this year. An interesting account of supplies furnished to the needy—eighty barrels in all—was given. Mrs. Kennard Chandler, of New York, gave the principal address. She held the close attention of a large audience by a very inspiring and instructive talk.

At 4 o'clock Dr. Stackpole conducted the daily "pentecostal service."

At the annual business meeting of the Woman's Home Missionary Society the following officers were elected: President, Mrs. C. W. Gallagher; vice-president, Mrs. G. R. Palmer; corresponding secretary, Mrs. E. T. Adams; recording secretary, Mrs. C. F. Parsons; treasurer, Mrs. Israel Luce; secretary of supplies, Miss Isabel Allen. District secretaries—Augusta, Mrs. E. O. Thayer; Lewiston, Miss E. Douglass; Portland, Miss S. M. Kimball. Delegate to annual meeting, Mrs. I. Luce; alternate, Mrs. Eastman.

The large City Hall was filled, Friday evening, at the anniversary of the Freedmen's Aid and Southern Education Society. E. O. Thayer presided and Howard A. Clifford led in prayer. Rev. J. C. Hartzell, D. D., gave an excellent address. The chorus choir of the church, assisted by the male quartet of the Congregational Church, led the singing.

SATURDAY.

C. Munger conducted devotional services at 8.30.

S. S. Cummings, of the Little Wanderers' Home, Boston, was introduced and spoke of his work.

J. M. Freeman, D. D., of New York, was introduced and presented, for Dr. Payne, the Education Society; also his own work, the Sunday School Union and Tract Society.

J. S. Breckinridge, D. D., superintendent of Brooklyn Methodist Hospital, spoke to the Conference of that institution.

Ernest A. Porter was placed upon the superannuate list.

Israel Luce, at his own request, was granted a supernumerary relation.

Revs. C. Harmon, representing the Free Baptist Church, P. H. Moore, of the Congregational Church, and B. H. Emery, of the Baptist Church, represented their respective organizations as fraternal delegates.

D. C. Wilson represented the Bible Society of Maine.

Wm. B. Dukeshire, George F. Millward, Alphonso K. Bryant, Robert Lawton, were passed in their studies and elected to elder's orders.

S. T. Westhafer was elected to local elder's orders.

The Bishop gave a very practical address to the class for admission into the Conference.

The members of the class, Wm. Wood, Wilnot P. Lord, were admitted and elected to deacon's orders.

W. S. Jones presented the report of the Conference trustees. The assets are over \$14,000. A resolution of appreciation was presented for a legacy of \$300 left by Kinsman Atkinson, a deceased member of the Conference.

G. W. Barber presented a communication from the State Grand Lodge of Good Templars.

W. F. Berry, E. O. Thayer, F. C. Rogers, J. A. Corey were nominated as members of the Conference board of trustees, two of them to be elected by the board.

The list of superannuates was called. D. B. Randall was present and spoke briefly.

Adjourned with benediction by Dr. Freeman.

At 2 o'clock was held the Educational anniversary, George D. Lindsay presiding. T. F. Jones led in prayer, and C. A. Southard conducted the singing. C. W. Gallagher, president of Maine Wesleyan Seminary and Female College, earnestly presented the interests of the school.

Rev. J. M. Freeman, D. D., in the absence of Dr. Payne, represented the Education Society.

At 4 o'clock memorial services were conducted. The memoir of Luther B. French, a superannuate, was read by M. C. Pendexter; of N. C. Clifford, Conference tract agent, by E. T. Adams; of Benjamin Freeman, pastor at West Kennebunk, by G. W. Barber; of Abel E. Parlin,

(Continued on Page 13.)

Jordan, Marsh AND Co.'s FURNITURE STORE

Is classed among the most extensive in the United States. It is most conveniently situated in the shopping district, just across Avon Street from their dry goods store. They have a splendid stock of goods which, being purchased for cash, they can offer very low.



BRASS BED, like above cut, which is a very pretty pattern and which we sell at a very low figure; we have it in all sizes, **\$35 00**

ODD BUREAUS, in Mahogany, Birch, Maple, Oak and Ash, suitable to go with brass and iron beds; special Oak Bureau, with 24 x 30 plate mirror, **\$12.75**

OAK SIDEBORDS, highly polished, with large French plate mirror, **\$30.00**

OAK DINING CHAIRS, with box frame, cane seat, highly polished, **\$2.50**

CEDAR CHESTS, 4 ft. long, 24 inches deep, nicely finished, **\$15.00**

PARLOR SUITES, 5 pieces, in silk brocade, fringed to the floor, **\$50.00**

CHAMBER SUITES, in Oak, highly polished, with 24x30 plate mirror **\$23.50**

OAK CHIFFONNIERS, with 5 large drawers, **\$7.50**

COUCHES, upholstered in corduroy, fringed to the floor, made in our own workrooms, **\$20.00**

43 to 51 IN THE HEART OF THE CITY 46 to 54 Avon St. Bedford St.

RUG DEPT.

(In our Dry Goods Establishment.)

Bagdad Portieres, five stripes, full length, sold last year at \$5.50 each, now **\$2.00**

White and blue Cotton Rugs, reduced one-half from last season's prices. Door Mats, last season \$1.25, now only **62c.**

\$90 Ministers' Teachers, Ladies, Agents Wanted Everywhere. **MARION HARLAND'S NEW BOOK, "Home of the Bible,"** Over 50 New Photos, Plates, Maps, Pays Big. No Experience Needed. One sold 51 in 30 hours. Illustrated Circulars Free. Address, Historical Pub. Co., Phila.

HIGHEST QUALITY OF ALL.

Columbia Bicycles

THE STANDARD FOR ALL.....

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An Art Catalogue of these famous wheels and of Hartford's, \$50 free at any Columbia Agency, or mailed for two-cent stamp.



USE "DURKEE'S SAAD DRESSING"

PLAN OF EPISCOPAL VISITATION FOR 1895.

Part II (July-December).

[CHRONOLOGICAL.]

CONFERENCES IN THE UNITED STATES.

[N. B.—The three Conferences first named below belong to Part I (January-June), but are to be held after the Bishop's Conference, April 23, 1895.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Colorado.	Denver, Col.	June 4, 1895.	
Wyoming Miss'n.	Sheridan, Wyo.	" 14, 1895.	
Utah Miss'n.	Salt Lake City, Utah.	" 25, 1895.	
Mo. Montana Miss.	Fort Bent's, Mont.	Aug. 13, 1895.	
Idaho.	Union, Ore.	" 21, Bowman.	
Montana.	Helena, Mont.	" 22, Nind.	
Columbia River.	Spokane, Wash.	" 23, Bowman.	
Chicago German.	Milwaukee, Wis.	" 25, Merrill.	
Cincinnati.	Hamilton, O.	" 25, Foss.	
Nevada Miss'n.	Winnemucca, Nev.	" 25, Warren.	
Puget Sound.	Seattle, Wash.	Sept. 4, Bowman.	
Norweg'n & Dan.	Milwaukee, Wis.	" 4, Merrill.	
California Ger.	San Francisco, Cal.	" 4, Warren.	
Central Ger.	Cincinnati, O.	" 4, Foss.	
Central Swedish.	Chicago, Ill.	" 4, Hurst.	
St. Louis Ger.	Warrenton, Mo.	" 4, Joyce.	
N. Mex. Span. Miss.	Albuquerque, N. Mex.	" 8, Nind.	
Swedish Miss.	Conf.,		
Black Hills Miss.	Conf.,		
Iowa.	Lead City, S. Dak.	" 8, Newman.	
West Indiana.	Ottumwa, Ia.	" 11, Foster.	
California.	Valparaiso, Ind.	" 11, Merrill.	
Detroit.	Pacific Grove, Cal.	" 11, Warren.	
Northern Ger.	Ann Arbor, Mich.	" 11, Hurst.	
Ohio.	St. Paul, Minn.	" 11, Fowler.	
Illinois.	Erie, Pa.	" 11, Vincent.	
West Nebraska.	Jacksonville, Ill.	" 11, Joyce.	
West German.	Kansas City, Mo.	" 11, Newman.	
N. Mex. Eng. Miss.	Kansas City, Mo.	" 11, Goodsell.	
West Virginia.	Buckhannon, W. Va.	" 11, Nind.	
Central Ohio.	Marion, O.	" 11, Merrill.	
Michigan.	Albion, Mich.	" 11, Foss.	
Indiana.	Indianapolis, Ind.	" 11, Hurst.	
Minnesota No'th.	Minneapolis, Minn.	" 11, Malliou.	
East Ohio.	Canton, O.	" 11, Fowler.	
Southern Illinois.	Metropolis, Ill.	" 11, Vincent.	
Nebraska.	Lincoln, Neb.	" 11, Joyce.	
Central Illinois.	Peoria, Ill.	" 11, Newman.	
W. Nor.-Dan. Miss.	Conf.,		
West'n Swedish.	Astoria, Ore.	" 11, Bowman.	
Oregon.	Portland, Ore.	" 11, Foster.	
West Wisconsin.	Spokane, Wash.	" 11, Newman.	
Pittsburg.	Monongahela, Pa.	" 11, Merrill.	
So'n California.	Pasadena, Cal.	" 11, Warren.	
Kentucky.	Covington, Ky.	" 11, Foss.	
North Ohio.	Mount Vernon, O.	" 11, Hurst.	
Des Moines.	Indianola, Ia.	" 11, Nind.	
Tennessee.	Nashville, Tenn.	" 11, Malliou.	
Minnesota.	Faribault, Minn.	" 11, Fowler.	
Ohio.	Ironton, O.	" 11, Vincent.	
West Nebraska.	Kearney, Neb.	" 11, Newman.	
Rock River.	Elgin, Ill.	" 11, Goodsell.	
Northwest Ger.	Le Mars, Ia.	" 11, Joyce.	
Wisconsin.	Madison, Wis.	" 11, Newman.	
Can't New York.	Newark, N. Y.	" 11, Foster.	
Can't Tennessee.	Dickens, Tenn.	" 11, Merrill.	
Genese.	Rochester, N. Y.	" 11, Malliou.	
Northwest Iowa.	Webster City, Ia.	" 11, Joyce.	
North Nebraska.	Premont, Neb.	" 11, Newman.	
N. Pac. Ger. Miss.	Conf.,		
Arizona Mission.	Salem, Ore.	" 11, Bowman.	
Blaine Ridge.	Flagstaff, Ariz.	" 11, Warren.	
Upper Iowa.	Clyde, N. C.	" 11, Malliou.	
South Dakota.	Mason City, Ia.	" 11, Foss.	
Holston.	Aberdeen, S. Dak.	" 11, Joyce.	
North Carolina.	Knoxville, Tenn.	" 11, Goodsell.	
Oklahoma.	Greensboro', N. C.	" 11, Malliou.	
East Tennessee.	S. McAllister, Ind. Ty.	" 11, Vincent.	
Austin.	Abington, Va.	" 11, Goodsell.	
West Texas.	Denton, Tex.	" 11, Newman.	
South'n German.	Calvert, Tex.	" 11, Foster.	
Texas.	Perry, Tex.	" 11, Merrill.	
	Galveston, Tex.	" 11, Malliou.	

FOREIGN CONFERENCES.

Italy.	Florence.	April 24, FitzGerald.
Bulgaria Miss. Con.	Bucharest.	May 22, FitzGerald.
Switzerland.	Berne.	June 8, FitzGerald.
South Germany.	Florence.	July 16, FitzGerald.
Japan.	Tokio.	" 11, Walden.
North Germany.	Berlin.	" 11, FitzGerald.
Denmark Miss'n.	Odense.	" 11, FitzGerald.
Korea Mission.	Seoul.	Aug. 14, Walden.
Norway.	Stavanger.	" 14, FitzGerald.
Sweden.	Gefle.	" 22, FitzGerald.
Finland & St. Pet.	Helingsfors.	Sept. 10, FitzGerald.
Miss.	Tientsin.	" 25, Walden.
North China.	Nanking.	Oct. 23, Walden.
Central China.	Chungking.	" 25, Walden.
West Chi. Miss'n.	Poo-Chow.	Nov. 20, Walden.

By order and on behalf of the Board of Bishops,
Howard G. Andrews, Secretary.
Carlisle, Pa., April 29, 1895.

Church Register.

HERALD CALENDAR.

Providence Dis. Min. Assn., at Stoughton, June 24, 25
Maine Chautauque Union Assembly, at
Fryeburg, July 23-Aug. 10

POST-OFFICE ADDRESSES.

Rev. Daniel Richards, 18 Loring St., Somerville, Mass.
Rev. W. H. Wight, Rochester, Vt.

Money Letters from April 29 to May 6.

W. J. Atkins, Mrs. H. B. Adams, Mrs. S. Bagley,
Mrs. D. W. Bennett, A. S. Bassett, Dr. Buckland, Mrs. J.
Brownell, J. B. Brown, W. E. Bennett, J. W. Breck,
J. Bowditch, G. Banning, J. S. Burgess, Miss S. Redell,
O. L. Bare, A. C. Case, J. S. Chase, Mrs. C. M. Cully,
M. Cook, S. B. Chase, S. W. Church, Jr., G. E. Chap-
man, J. T. Davis, J. B. Dinwiddie, Nancy A. Dyer,
S. B. Duane, F. M. Davis, Mrs. V. C. Dunn, Mrs. H.
E. DeLask, Rosa D. Dodge, Dr. C. B. Drake, Mrs. H.
E. DeViney, J. E. Edwards, Mrs. B. C. Eastman,
F. H. Ellis, L. M. Flocken, W. S. Pitch, Mrs. H. E.
Frye, H. W. Fiske, J. L. Fuller, J. P. Gove, S. N.
Gish, E. H. Gregory, G. H. Hayward, H. D. Holmes,
Asa Hoyt, J. T. Hooper, Mrs. M. M. Harris, M. How-
ard, J. E. Hawkins, A. C. Hardy, J. L. Hoyte, Mrs.
A. W. Head, J. W. Jordan, J. H. James, Mrs. O. H.
Jasper, Henry A. Keash, S. G. Lane, J. C. Morgan,
Mrs. J. Morse, Mrs. P. A. Marsh, Alvin Nickerson, Mrs.
H. Newcomb, J. Oldham, D. E. Puffer, H. C. Parker,
Mrs. C. N. Pervere, S. G. Pellett, H. E. Parker, Charles
Paulson, D. F. Phelps, I. G. Ross, A. B. Russell, G. H.
Robinson, E. A. Robinson, M. H. Ryan, G. H. Smalley,
J. J. Sampson, L. P. Sterdevant, W. E. Sherman, Mrs.
G. H. Sparhawk, A. L. Smith, J. Troland, J. Torrance,
P. A. Tyler, W. Weymouth, A. Woodward, C. C. Whitmer,
O. A. Wright, M. H. Wight.

ST. JOHNSBURY DISTRICT PREACHERS' MEET-
ING, at Sheffield, June 13, 1895. — Tuesday, 2 p. m., Re-
opening of church, with sermon by H. A. Spencer; 7,
sermon by R. P. Howland. Wednesday, 8:30 a. m., de-
votional service; What is Scriptural Holiness? How
does it Differ from Regeneration? S. Donaldson, M. H.
Smith; The Ministry Required by the Times, W. R.
Smithers, W. J. McNeil; What Constitutes a Pas-
toral Call? Its Importance, P. H. Granger, J. T.
Baxendale; Religion in the Home, W. O. John-
son, O. H. Wright; Relation of Children to the
Church, George O. Howe, F. T. Clark; The Possi-
bilities of Faith, A. G. Austin, W. E. Douglas; Prayer
as a Condition of Success, W. E. Allen, J. T. M.
Stephens; A Revival: What is it? How Attained?
Joseph E. Knapp, F. E. Currier, M. R. Parsonage.
7 p. m., penitential service; sermon by A. L. Cooper.
Preachers not assigned in the above program will
present a sketch of their last sermon.
District Stewards' Meeting, at 1 p. m., Wednesday.
All persons coming by train will be met at
Lyndonville with teams, if due notice is sent to the
pastor at Sheffield. Connection will be made with
trains from the north arriving at Lyndonville at 4:40
a. m. and 2 p. m.; from the south, 11 a. m.
W. H. DAVENPORT,
J. P. CHASE,
THOMAS TYLER.

Business Notices.

READ the last column on the 15th page for
announcement of the latest publications of the
Methodist Book Concern.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for
children teething. It soothes the child, softens the
gums, allays all pain, cures wind colic, and is the best
remedy for diarrhoea. Twenty-five cents a bottle.

BOSTON UNIVERSITY SCHOOL OF THEOLOGY.
— Reunion of Classes at the Commencement, June, 1895.
On Tuesday, June 4, the reunions will be held at 11 a. m.;
Luncheon (European plan) 12:30. Arrangements for
any class will be made, or for any group of classes, provided
notice is given in season. The following classes have
already been arranged for: 1881, '82, '83, '84, '85, '86, '87, '88,
'89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02,
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Our Book Table.

The Historical Geography of the Holy Land; Especially in Relation to Israel and the Early Church. By George Adam Smith, D. D. With six maps. New York: A. C. Armstrong & Son. Price, \$4.50.

Dr. Smith's "Historical Geography" is a superb volume. In its wealth of learning and freshness of presentation it is unequalled. The history gives a new interest to the geography, and the geography lights up in a peculiar manner the Bible record. The work is a suggestive commentary on the Jewish and Christian churches. It is one of the most satisfactory books we have met for a long time. The style is luminous and the information full. Reland was the old authority; then came the German geographers, and finally the explorers and excavators. The pick and spade have uncovered the old civilizations and given us a new series of histories. Dr. Smith has availed himself of this new, as well as of the old, learning. He is the greater Reland; he has superseded all the books that have gone before. He has covered the field, and so far as such a popular presentation can do it, has exhausted the subject.

The work is given in three books. The first contains a general view of the land as a whole and as related to the lands about, especially Syria. Then follow full views of western and eastern Palestine. The six excellent maps enable the reader fully to appreciate the various statements of the text. The descriptions of the coast line, the maritime plain, the central mountain range, the Jordan valley, the great plain of Esdraelon, and the cities and ruins of the Houran, are graphically presented on the printed page. If the clergyman and Bible student want the best geography of the Holy Land, they have it here. They need not look further.

Churches and Castles of Medieval France. By Walter Crasman Larned. Illustrated. New York: Charles Scribner's Sons. Price, \$1.50.

This book contains a study of architecture—of the remarkable architecture of medieval France. The volume is designed for the general reader rather than for the architect or curious student; the author presenting the general features of these venerable monuments of the past rather than the minute details of the buildings or the history of the times in which they were erected. His descriptions are sufficiently full and very graphic. The lover of antique architecture and the local history of the Dark Ages will find delight in the perusal of this well-considered and well-written volume.

The Patriot Schoolmaster; or, The Two Boston Canons. By "The Adams" and "The Hancock." A Tale of the Minute Men and the Sons of Liberty. By Heskiah Butterworth. D. Appleton & Company: New York. Price, \$1.50.

This tale of the Revolution is one for our own times, when we are placing the emphasis on patriotism. The patriotic spirit is contagious; the example of an earlier period tends to revive in the reader of today the old heroic spirit. The author has succeeded in giving us a story original in form and with many dramatic incidents. Better than the form is the intense spirit of patriotism which flames through the book. The boys who read it will be sure to feel their blood boil for fresh movements against the enemies of the country.

Muting of the Bounty and Story of Pitcairn Island, 1790-1804. By Rosalind Amelia Young. Pacific Press Publishing Company: Oakland, Cal. Price, \$1.

The story of the Pitcairn Islanders is one of the most thrilling ever recorded. It has been told many times and with variations. The present volume was written by a native, a descendant of one of the mutineers, and with a fullness and accuracy which lend to the narrative a fresh interest. The story is admirably told, and the reader who begins will not break off until he reaches the end of the volume. No novelist ever invented so curious a story; all fiction is cheap beside these astounding facts.

Dictionary of Scientific Illustrations and Symbols. Moral Truths Mirrored in Scientific Facts. By a Herald of the Honorable Society of the Inner Temple. New York: Wilbur B. Ketchum.

We have here a collection of choice illustrations for the use of the senate, the bar, the pulpit, the orator, and the lover of nature. The volume is the result of much painstaking research and judicious selection. The range is wide and the facts gathered are not only choice, but numerous. There is hardly any phase of a subject which is not susceptible of illustration by facts contained in this book.

From a New England Hillside. Notes from Underledge. By William Potts. New York: Macmillan & Company. Price, 75 cents.

This is a charming little volume on rural New England. The author has evidently seen the city; for, strange as it may seem, it is the city people who see the grandeur of the hills. The old farmer never once comprehended the beauty of his location; his children who went to the city look back with desire to the paternal acres, and pay the original price of the farm to look at it for a week or a fortnight in the summer. Mr. Potts' volume is a nature book. His descriptions of scenery, plants, animals and people, as given in his daily sketches, are truthful and vivid.

In Sickness and In "Accidents" Experiences. By Bishop Cyrus D. Foss, D. D., LL. D. Cincinnati: Hunt & Eaton. Price, 10 cents; \$1 a dozen.

Sickness, accidents, disappointments, troubles of various sorts, are our wisest teachers. They open the mind, and insure a serious temper and a readiness to receive instruction; they take us to the bottom of our practical problems and oblige us to consider elements in them hitherto unnoticed. The Bishop's sick-room was better than a three years' course in the best theological seminary. Sickness made him a better expositor of God's ways than any course

of theological instruction could have done. This booklet is good reading for any one, especially for a young preacher.

A PRIMER OF ASSYRIOLOGY. By A. H. Sayce, LL. D. (Fleming H. Revell Co.: New York. Price, 40 cents.) On the subject of Assyriology Dr. Sayce is an expert and authority. In this small volume of 127 pages he treats the whole subject in clear and compact form. Beginning with the geography and people of the country, he tells of the red-discovery of Babylon and Nineveh, the finding of the clay cylinders, the reading of the cuneiform, and of the literatures and religions of those ancient peoples. — **THE VICTORY OF FAITH.** By Anna R. Brown, Ph. D. (T. Y. Crowell & Co.: New York.) No man is so terribly bankrupt as he who has lost faith in the invisible. He is in mid-ocean without compass; he is in life's great battle without armor or resource. The author in this brief treatise emphasizes the value of faith. "Faith is the assurance of things hoped for; the proving (the realizing, the building into substance) the things not seen." Without faith we are poor indeed. — **MISS HAVENGAL'S SECRET: "Being with Him."** The secret of peace and power. Compiled and arranged by Giles F. Bushnell. (New York: Anson D. F. Randolph & Co. Price, 50 cents.) "Miss Havengal's Secret" is an admirable book — a teaching on the mode of conducting the Christian life, neatly illustrated, arranged for music at the head of each chapter, and tastefully bound. The thirty-one pages contain eight chapters.

— **THE CONVERTED CATHOLIC.** Vol. XI. (Jas. A. O'Connor: 142 West 21st St., New York. Price, \$1.50.) This volume contains the monthly numbers of the *Converted Catholic* for 1894. The editor was formerly a Roman Catholic priest, but has spent the last fifteen years in efforts to enlighten and save his former co-religionists. The magazine is an arsenal containing a variety of weapons with which to fight Romanism. Not the least interesting feature is the publication of testimonies of converts from Romanism. During the past twelve years 4,000 such testimonies have been published in the magazine. The editor deserves the encouragement of all the friends of experimental religion.

— **SIR HENRY LAYARD: His Adventures and Discoveries.** By Alfred E. Lomax. (New York: Thomas Whittaker. Price, 50 cents.) This excellent little volume, containing a popular yet careful outline of the career of Layard, belongs to the "Splendid Lives Series." All the main facts are set forth in a neat and orderly manner, and the reader is taken along with the distinguished man in those finds and discoveries which have surprised and delighted the whole civilized world. — **DANGER SIGNALS** is the title of an attractive little volume by Joseph Cook, Dr. and Mrs. A. J. Gordon, Rev. I. J. Lansing, D. D., and other noted Christian workers, on the evil influence of secret societies in the home, the church and the state. It contains nine half-tone portraits of the writers. It is published by James H. Earle, 178 Washington St., Boston. Price, in paper cover, 25 cents; cloth, 40 cents; morocco, with gilt edges, 75 cents. — **THE NINE BLESSINGS.** By Mary Harriett Norris. (New York: Hunt & Eaton. C. R. Magee: Boston. Price, 75 cents.) The nine blessings are the nine Beatitudes, so inconceivable to the heathen, so late in being understood even by the church. The exposition of their nature and design is made with clearness of thought and beauty of style. The reading is both pleasing and profitable. — **PENTECOSTAL HYMNS.** By Henry Date. (Hope Publishing Co.: 56 Fifth Ave., Chicago. Price, \$30 per hundred.) This volume of winnowed hymns, designed for use in evangelistic services, Sunday-schools and young people's meetings, contains 300 songs from the best authors, with music. — **THE BEREAN SENIOR LESSON BOOK** for 1895, No. 1. **THE INTERMEDIATE LESSON BOOK** for 1895, No. 2. **THE BEGINNER'S LESSON BOOK** for 1895, No. 3. (Hunt & Eaton: New York.) The foregoing are the titles to a series of question-books for 1895, prepared with the usual care and taste of those who manage the literary department of our Sunday-school work. — **NEW MODEL FOR**

SINGING. By S. W. Straub. (S. W. Straub & Co.: Chicago. Price, 80 cents.) Straub's "New Model" contains 192 pages of sacred and secular music, excellent in quality and variety. This last of Mr. Straub's thirty music books is very well gotten up. — **ST. CHRYSOSTOM AND ST. AUGUSTINE.** By Philip Schaff, D. D. (Thomas Whittaker: New York. Price, 35 cents.) This is a paper-covered volume in the series of studies in Christian biography. The sketches of these two famous fathers of the early church are at once learned and popular. Dr. Schaff was a master in such writing. — **THE POLAR BEAR CALENDAR** for 1895 is a neat little device for desk use, issued by Frederick A. Stokes Co., 27 Wall St., New York. Price, 75 cents.

Magazines.

— **Haus und Herd** for May is filled with good things. The opening paper, "A Cry of Anguish from Armenia," is followed by a fully illustrated article on "Rosa Bonheur." One of the best portraits of Frederick Douglass that we have seen appears in this number, with a sketch of his life. (Cranston & Curtis: Cincinnati.)

— **The Missionary Review** of the World for May contains a fresh statement of facts in the mission-fields of the world. It has articles on "Hindrances and Helps in Laos Land;" "The Negro as a Missionary;" "Idolatry;" "Railroads in Turkey;" "Growth of the Church in Japan;" "Dr. Gordon's Relation to Missions;" "The Lepers of the World." The Monthly Survey treats matters in "The Land of the White Elephant," Buddhism, and Siam and Malaysia. The International Department has something on Dark Africa, demon possessions, effort to save the world, and missionaries at Clifton Springs. (Funk & Wagnalls: New York.)

— **Cassell's Family Magazine** for May contains much choice and curious information in its ample list of articles. W. E. Grey pleads on the "Bench and Bar," in a stroll through the courts of Westminster. He is followed by Helen Dalzell's "Anner," a tragedy of the West Country; "A Novelist's Training" — a talk with Mr. S. R. Crockett, by W. E. Garrett-Fisher; and "English Common Sense," by Arnold White. "An Old Roman's Bill of Fare," "In a Sledge through Famine Russia," and "The Mysterious House at Copington," are other titles. (Cassell Publishing Company: New York.)

— **Scribner's** for May has for a frontispiece "The Red Pope," engraved by Stéphane Pannemaker, from Velasquez's portrait in the Doria Gallery in Rome. Henry E. Howland leads in an article on the game of "Golf." President Andrews contributes a third paper in "A History of the Last Quarter-Century in the United States." "A Short Study in Evolution" is illustrated by stories of girls' college life. Joseph Wetzel thinks the day not distant when electricity will supersede steam for passenger travel. Judge Grant has another article on "The Art of Living" — as to Occupation. Mrs. Humphry Ward, the author of "Robert Elsmere," gives the opening chapters of her new novelette, "The Story of Beanie Costrell." (Charles Scribner's Sons: New York.)

— **The Chautauquan** for May is rich in general and special articles. "The Fashions of the Nineteenth Century;" "Great Acts of the English Parliament;" "The Dimensions of the Universe;" "The Conflict of Peoples in the Balkan Peninsula;" and "Municipal Government in England," are titles of general articles. (The Chautauquan: Meadville, Pa.)

— **Harper's** for May contains a list of seasonable and well-written articles. There are three fully illustrated papers. The first is by Julian Ralph, "In Sunny Mississippi." The article affords us delightful views of the great Southland, which waits for fresh instalments of population. Alfred Parsons has another highly illustrated article entitled "Some Wanderings in Japan," with nineteen illustrations by the author. Again, Royal Cortissoos contributes an important article on "The Museum of the Prado" in Madrid, with sixteen illustrations from photographs. Howells has "True, I Talk of Dreams;" De Conte, a second paper on "Personal Recollections of Joan of Arc;" and Dr. Morgan dwells on "Men's Work among Women." (Harper & Brothers: New York.)

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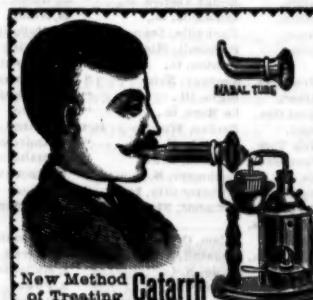
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In Bright's Disease of the Kidneys, Uric Acid Diathesis, Calculi, Nervous Disorders, &c.

Dr. Graeme M. Hammond, of New York, Prof. of Diseases of the Mind and Nervous System in the New York Post-Graduate Medical School and Hospital:

"In all cases of Bright's Disease of the Kidneys I have found of the greatest service in increasing the quantity of urine and in eliminating the albumen. In certain cases of Bichloroholia, accompanied by excessive elimination of Uric Acid and Uric Acid, it is often the only remedy necessary. In Gout and Rheumatism it is highly beneficial. I have long regarded valuable mineral water in use."

Dr. Allard Memminger, Professor of Chemistry, Medical College, State of South Carolina:

"I have used in my own case and prescribed for others, Acid Trouble with excellent results, and I regard it as the safest, surest and most agreeable way of removing from the system this most pernicious derivative of Uric Acid, the retention of which is followed by so many distressing symptoms, embracing Gout, Calculi of the Kidney and Bladder, Herpetiform Neuralgia affections, cases of Mental Depression and Nervous Irritability and Nervous Asthma, caused by the irritating action of Uric Acid on the bronchial tubes."

Dr. Harvey L. Byrd, of Baltimore, Pres. and Prof. of Obstetrics and Diseases of Women and Children in the Balt. Med. College, Formerly Prof. of Practical Medicine, etc.:

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Obituaries.

Barnard.—Mrs. Mary Fabyan Barnard, widow of the late Rev. A. F. Barnard, died in Portland, Me., Feb. 24, 1895. She was born in Scarborough, Me., Feb. 18, 1817, the daughter of Joshua and Mary D. Fabyan.

Her early years were nurtured amid the most favorable influences for the development of her Christian life, and when still a child she consecrated herself to the service of God. The Master's service led her at first to the instruction of youth, for which both gifts and grace she was eminently adapted. As principal of a private school in Gorham, Me., she had in charge many young men and women who have risen to prominence in the country, and who still hold her in grateful and appreciative memory.

In 1856 she married Rev. A. F. Barnard, one of the able and devoted ministers of the Maine Conference, sharing his arduous toils in many of the leading appointments of our Conference, and contributing in no small degree to her husband's success as pastor.

Mrs. Barnard's last years were years of constant suffering; but the Word of God and the grace of our Lord Jesus Christ were a constant support to her in her widowhood and painful invalidism. The hours of most joy and comfort to her were the seasons of Christian conversation and prayer, and her pastor and Christian friends found her sick-room a real Bethel. To the last she could say "I know whom I have believed," and with a bound of joy resigned herself to the Saviour's call, "Come up higher." In the "higher" she confidently looked for a meeting with the dear ones who in Christ had passed on before, and also with the dear ones whose loving hearts and gentle hands had ministered to her suffering years with more than kinship's devotion.

Her funeral was conducted by Rev. I. Luce, and her body laid beside her husband in Scarborough Cemetery, near the home of her childhood. I. LUCE.

Whittier.—Mrs. Carrie A. Whittier, wife of Mr. Albert R. Whittier, and daughter of the late Charles Woodbury, died of heart disease at her residence in Boston, Jan. 28, 1895.

Her very beautiful life was the result of an exceptionally admirable disposition, and of a clear and satisfactory work of grace. At the age of fifteen she thoughtfully responded to the call of the Master, and in the North Russell St. M. E. Church entered His service, and joined the neighborhood class, at which she was a regular attendant. From earliest years she was very conscientious and faithful to her ideals of Christian duty, and could ever be depended on to bear her own as well as to lighten the burdens of others. A noble daughter, a loving sister, a faithful wife, a devoted mother, and an unfailing friend, she is missed from every circle which in life she had so pleasantly graced. None could know her but to admire and love her. She was so unassuming in manner, so very cordial in her friendships, as to have found a warm place in the hearts of a wide circle of friends.

To a friend who was intimately associated with her in the work of the church we are indebted for an estimate of her efficiency as an officer in the W. H. M. B. She was a member of the New England Board of Managers of the Woman's Home Missionary Society, and by her very efficient work was a constant blessing to its every interest. She was agent of the supply department, committee on immigrants' Home, also chairman of purchasing committee on furnishing the Home. In her successful appeals to others, as well as by her own generous giving, she was a chief agent in securing the existence of that humane institution. Her judgment was excellent. She was quick to perceive the opportunities which invited the co-operation of the consecrated, and was unselfishly zealous in furthering the interests of the kingdom she loved so well. In her position as supply agent she became acquainted with the privations of many missionaries on the frontier, and opened her hand widely to increase their comforts and assist their usefulness. Her benefactions, too, extended into the South. It is a matter of wonder that she was able to accomplish so much, for it was not at the expense of her care for the interests so dear to her in the home. It was a delight to be associated with her in these great benevolences.

It was the indwelling Christ-life which imparted this constraining inspiration. She was not at all demonstrative in her religious life, but she had an abiding confidence in the great truths of the Scriptures and cherished a peaceful hope of the bright future. Nor was her hope groundless, for when the evening of life was drawing its shadows about her, she was calmly resigned to the will of her Redeemer, and was sweetly comforted by the brightness of His assuring presence.

Since her marriage she has been a member of Tremont St. M. E. Church, Boston, and of the Hyde Park Church, in both of which she was universally beloved for the beautiful qualities which constituted her personal and Christian life.

Many dear relatives had preceded her to the better land. With them her blessed faith must now be realizing a glorious fruition; while a devoted husband, two sons, two daughters, a sister and two brothers survive her, in the hope of a glad reunion where separations are unknown.

Record.—Solomon Record was born in Oxford, Me., April, 1833, and died in Kennebunk, Me., Feb. 22, 1895.

Early trained in habits of industry, he became a skillful mechanic, and was employed in factories in different places. For the last twenty years he has been a superintendent of the Leather Board factory in Kennebunk. Much of the success of this enterprise is due to the skill and diligence of this able workman. Wherever he labored he had the confidence of his employers and the respect of his fellow-workmen. So highly was he esteemed by the company, that his salary was paid him during the many months of his helpless sickness.

In early life he was converted and joined the Methodist Church, in which he ever continued an active and devoted Christian. He was zealous in the Master's cause, and served efficiently in various offices in the church with great acceptability. He received a license as local preacher, and was often called upon to fill the pulpit in the absence of the stationed preacher. He was a useful citizen, an affectionate companion, and a consistent Christian, esteemed by all the community as emphatically a good man.

His sickness, long and distressing, was borne with Christian fortitude, and he was to the last comforted by the presence of a sympathizing Saviour and animated by the clear hope of heavenly bliss. He leaves a sorrowing widow and an adopted daughter to mourn their irreparable loss.

The funeral, conducted by his pastor, Rev.

W. P. Lord, was largely attended by members of the church and of the fraternity to which he belonged, as well as by the citizens generally. Remarks were made by the writer, and by the pastors of the different churches, all bearing tribute to the high regard which the whole community had for the deceased.

C. F. ALLEN.

Newhall.—Mrs. Betsey Emmons Newhall, widow of the late Rev. Richard Newhall, for many years an honored member of the New Hampshire Conference, finished her earthly course at Ocean Grove, N. J., Feb. 18, 1895, in the 88th year of her age. She was born in 1807 in Bristol, N. H., coming of good New England stock—the Emmons having more than a mere local reputation—and through a long life well spent did honor to every position she was called to occupy.

As the result of attending an old-time camp-meeting she was soundly converted in her twenty-third year, and for more than three-score years joyfully witnessed to the saving, sustaining power of grace divine. Although of Congregational antecedents, on her conversion, against the protests of family and friends, she at once identified herself with the cause of Methodism, when such a course meant almost social ostracism, and two years later became the wife of Rev. Richard Newhall, gladly sharing with him in the toils and triumphs of the itinerancy. For forty years she proved a helpmeet true, knowing what hardship and self-denial were, and doing not a little to firmly establish the cause of Methodism in the old Granite State.

Since Mr. Newhall's death she made her home with her children, principally with her daughter, Mrs. George Crosby Smith, at whose home she passed away.

She was a woman of marked power, intellectual vigor and piety, and until five years ago, when she became crippled by a fall, was an active factor in the church life. Since then, in age and feebleness extreme, she longed for the appointed time when she might see the King in His beauty; and when that time came, calmly and quietly as a little one falls asleep, she gently passed away.

Through a long life she adorned the doctrine of God her Saviour, and now her children—a son and a daughter—rise up and call her blessed. Revs. Dr. Relys and Geo. Clarke conducted the simple funeral services, and by her husband's side at Acuteville, Vt., her body waits the general resurrection at the last day. THOMAS S. BOND.

Freeman.—Rev. Benjamin Freeman, a member of the Maine Conference, died at Kennebunk, Feb. 19, 1895, aged 73 years.

He was born in Parsonsfield, but in early life his parents removed to Westbrook. Soon after the family arrived at their new home the father died. Educated at the Maine Wesleyan Seminary, he was noted for the correctness of his deportment and for his diligent application to study, attaining a good rank in scholarship. In 1844 he joined the Maine Conference on probation, and was appointed to Durham circuit with Rev. I. Lord. The next year he was stationed at North Biddeford.

At the close of this pastorate, on account of failing health, he was discontinued. Returning to Westbrook he engaged in teaching and in town business. For two years he was assistant clerk of the House of Representatives. In 1858 he again joined the itinerant ranks, and for thirty-six years received appointments from the conference, most of them on Portland District. His last charge was West Kennebunk where he labored with unremitting diligence and marked success till within three weeks of his death.

Mr. Freeman was a diligent student, a devoted and consistent Christian, an affectionate husband and father, a faithful pastor, and an able, sound, Gospel preacher. He leaves a bereaved widow and one daughter who is settled at Lewiston.

After prayer at his late residence, and remarks by Rev. G. R. Palmer and Rev. Mr. Lookwood, of the Congregational Church, the body was carried to the M. E. Church at Woodfords, when under charge of Rev. H. Hewitt funeral services were held, attended by a large number of Methodist ministers who bore affectionate testimony to the Christian character, the pastoral fidelity and ministerial ability of their lamented brother. The interment was at Greenwood Cemetery. C. F. ALLEN.

French.—Elizabeth C. French was born in Canaan, N. H., July 4, 1820, being the oldest of five children. She died Dec. 22, 1894, on the anniversary of her father's birthday.

April 4, 1841, she was married to Moses French and settled in East, N. H., at the old home- stead of her husband. They soon moved to Canaan and resided there many years. She was converted before her marriage. Her religious experience was strong, rich and progressive. That was a beautiful picture of this mother bowed in prayer with her son and leading him to God.

This Christlike woman was unostentatious and true, remarkably even in disposition, always genial, self-sacrificing and constantly willing to do for others. "She was always advocating the right before her children and others with whom she associated;" yes, "She opened her mouth in wisdom and in her tongue was the law of kindness. . . . Her children arise up and call her blessed, her husband also and he praiseth her."

For many years her residence has been in Manchester, N. H., with temporary abiding at York Beach, where in public capacity she made many friends.

Some four years ago she had an attack of grippe, since which she has been gradually failing. During her last illness her strong confidence in God voiced the desire of her heart to the dear ones that they would meet her in heaven. She was noble and good in life, peaceful and triumphant in death. Nearly all of her life on earth she was in the church of Christ, and all of eternity will be in the same fold glorified. C. D. HILLS.

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Review of the Week.

Tuesday, April 30.

- The Massachusetts House refuses to repeal the Boston Subway bill.
- Yale College to have a hospital for contagious diseases.
- The U. S. S. "Alert" and "Atlanta" ordered to Nicaragua waters.
- A confidence vote with 22 majority passed by the House of Commons.
- A Dutch brigantine attacked by Riff pirates, the crew massacred and the ship looted.
- Great Britain preparing to seize custom houses in Honduras to enforce payment of defaulted railroad bonds.
- The New York police census declares the population of that city to be 1,849,966.

Wednesday, May 1.

- The bill to prohibit child insurance killed by the Massachusetts House.
- Trolley cars used today in this city for the first time.
- Death, at the age of 73, of Levi B. Taft, one of Michigan's eminent jurists.
- Resignation of Hon. Theodore Roosevelt from the Civil Service Commission, in order to accept appointment as a police commissioner of New York city.
- The government of Nicaragua offers to pay the indemnity within fifteen days, provided British warships and sailors are immediately withdrawn from Corinto.
- Seventy-two insurgents killed in a fight with Spanish troops in Cuba.
- Testimony at the Trenton (N. J.) investigation shows that \$1,000 was paid for the pardon of Eva Mann; other evidences of corruption brought out.
- Lalbach, Austria, again shaken by earthquakes.

Thursday, May 2.

- Public debt increase more than nine millions during April.
- Judge Wallace orders the sale of the New York & New England railroad, foreclosing a mortgage executed in 1882.
- A cyclone strikes the town of Halstead, Kansas; 10 persons reported killed and great damage done to property.
- Advance in the price of boots and shoes.
- Eighty thousand workmen have a May Day parade in Vienna and shout for universal suffrage.
- A Spanish lieutenant in Cuba shot for surrendering a fort to the insurgents.
- Death, in New York, of Gen. John Newton, the well-known engineer, and president of the Panama Railway Company.
- Ten thousand miners strike in West Virginia.

Friday, May 3.

- A New Hampshire farmer swindled out of \$5,500 by the "gold brick" plan.
- Hon. E. B. Converse gives \$50,000 to the Malden Hospital fund.
- The New York Senate reconsiders and passes the Percy-Gray bill legalizing racing.
- New York, Pennsylvania and Connecticut pass bills prohibiting pool-selling.
- The Massachusetts House orders to a third reading the bill for the extinction of "bucket shops."
- The Crane Library at Quincy receives \$20,000 from the estate of Clarissa L. Crane, of New York.
- The Nicaraguan indemnity to be paid through the kind offices of San Salvador; the British to withdraw from Corinto.
- Oil down to \$1.80 per barrel.

Saturday, May 4.

- Nicaragua incorporates the old Mosquito Reservation as a State under the name of Zelaya.
- Powder mills in Acton blow up; five men killed, and four buildings destroyed.
- Turney counted in as Governor of Tennessee.
- The directors of the McCormick Theological Seminary refuse to surrender the control of the institution to the Presbyterian General Assembly.
- Bloux County, Ia., devastated by a cyclone, and many people killed.
- Cincinnati to have a "potato patch" for the poor; 60 acres loaned, with seeds and tools.

Monday, May 6.

- The British evacuate Corinto.
- The number of persons killed by the Iowa cyclone put as high as 100.
- Japan insists on her rights and is prepared for war; Russia threatens.
- A report that China has ratified the peace conditions.
- Norway providing against a probable attack from Sweden.
- Justice Jackson arrives in Washington to attend the re-hearing by the Supreme Court of the arguments on the income tax.
- Dedication of the Washington Arch in New York on Saturday.
- The French capture a town in Madagascar.
- Count Kalnoky, premier of Austria-Hungary, resigns.

The Merrell-Soule Co., of Syracuse, N. Y., offer \$10.00 each for twenty of the best written articles on the merits of the None-Such Condensed Mince Meat, containing not more than three hundred words, giving, from actual experience, a detailed description of its quality, cleanliness, and convenience. The only condition imposed is that each article must be accompanied with a picture of the girl holding a pie, cut from the outside wrapper of a package of None-Such Mince Meat, as evidence that the writer has actually used it. The name of this paper must also be given.

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Maine Conference.

(Continued from Page 13.)

mending men for admission on trial. This was amended by the addition of a resolution recommending a theological class at Kent's Hill. The amended resolution was passed.

M. C. Pendexter read a report of visitors to the Maine Wesleyan Seminary, which was very complimentary. President Gallagher followed with some remarks setting forth the increasing advantages of the school.

D. B. Holt presented the report of the Conference Stewards: Claims upon the fund, \$4,231; receipts this year, \$4,231, which have been divided among the claimants, the largest sum to any one being \$193.

W. S. Jones read the report of the committee on the State of the Church.

Adjourned to 3.30 P. M., with benediction by George Holt.

At 1 o'clock the annual meeting of the Conference Epworth League was held. The following officers were elected: President, A. A. Lewis; vice-president, George P. Martin; secretary and treasurer, Walter Canham. A. A. Lewis was elected delegate to the Chattanooga Convention.

At 2 o'clock was held the anniversary of the Woman's Foreign Missionary Society. Singing by the Ministers' Quartet; address by Miss Fanny J. Sparkes. Mrs. A. R. Sylvester presided.

A special session was opened at 3.30. Prayer by Alpha Turner. The report of the committee on Protection of American Institutions was read by C. S. Cummings.

Manley B. Hard, of Philadelphia, presented the interests of the Church Extension Society.

George D. Lindsay presented a resolution requesting the Missionary Committee to give E. S. Stackpole a hearing concerning the statements in his book, "Four and a Half Years in Italy Missions." It was adopted.

The 30th Question was taken up, and Auburn was selected as the place of meeting for the next Conference.

D. B. Randall presented a report from the Church Aid Society recommending an effort to raise \$600 this year to aid in the building of churches, the collection to be taken in June next.

Hosea Hewitt presented a resolution with reference to the modern innovation of individual cups. It was referred to the next Conference.

E. S. Stackpole read the report on Sabbath Observance. The report of the committee of last year was adopted as a substitute.

George D. Lindsay presented the report on Education. E. O. Thayer and E. S. Stackpole were elected as visitors to the Boston School of Theology; C. W. Gallagher, D. D., as trustee at Wesleyan University.

J. A. Corey read the report on Missionary Appropriations. Adopted.

E. O. Thayer read the report on the Freedmen's Aid and Southern Education Society, which was adopted.

W. F. Berry read reports on Home Missions and on Marriage and Divorce, which were adopted.

The Bishop announced the transfer of T. M. Chapman from Idaho Conference.

W. B. Dukeshire gave the report on Methodist Literature. F. C. Rogers was elected as ministerial delegate, and Mr. Hesilton of Portland as lay-delegate, to the Wesleyan Association. The report was adopted, after some discussion upon a reference to editorials in ZION'S HERALD.

Committees of examination were nominated by the Bishop and elected. With slight changes they remain the same as last year.

E. O. Thayer was appointed to preach the missionary sermon; J. H. Roberts, alternate.

Triers of Appeals: W. B. Jones, E. S. Stackpole, D. B. Holt, E. C. Strout; J. H. Traak, C. H. Southard, G. D. Lindsay.

Board of Church Extension: President, F. C. Rogers; vice-president, G. H. Lord; treasurer, B. M. Eastman; secretary, Geo. D. Lindsay.

Adjourned with benediction by M. B. Hard.

The special session was opened at 7.15, Wm. S. Jones in the chair; prayer by H. Chase.

The report of committee on Epworth League was read by the secretary for the chairman.

Adopted.

J. C. Martell, secretary of the Freedmen's Aid and Southern Education Society, was introduced and addressed the Conference.

The report on Sunday-schools and Tracts was read by Frank W. Smith and adopted.

Howard A. Clifford presented the report on Missionary Societies, which was adopted.

E. C. Strout then read the report on Church Extension, which was adopted.

E. O. Thayer read the report of the commission to report on a plan for aiding supernumerated local preachers. This was adopted.

D. R. Ford read the report on Church Aid, which was adopted.

The report on the Bible Society was presented by T. Whiteside, and adopted.

W. H. Barber read a report on Benevolences, which was adopted.

C. F. Allen presented resolutions appreciative of the Bishop, Pastor A. A. Lewis, the Saco churches, and others, which were adopted by a rising vote.

A summary of the statistics was read by the statistical secretary, T. F. Jones. The report showed a decrease of 138 in membership; a total of 533 conversions during the year; decrease in Missionary collections, \$458; of Church Extension, \$440; of Freedmen's Aid, \$116; of Conference Claimants, \$438.

Fraternal delegates were nominated by C. F. Parsons as follows, and elected: To Congregational Conference, J. R. Clifford; to Baptist Convention, W. F. Berry; to Free Baptist Association, Walter Canham; to Friends' Yearly Meeting, F. C. Rogers.

The report on Temperance was read by M. C. Pendexter. A substitute offered by H. E. Frohock was accepted.

The report of the treasurer was referred to the auditors to be approved and published in the Minutes.

The committee on the State of the Church were instructed to condense their report for publication in the Minutes.

E. T. Adams spoke of the work of the Maine Interdenominational Commission, giving a hopeful view of the possibilities of giving the Gospel to neglected portions of the State without friction among the sects. E. S. Stackpole was elected to serve on the Commission.

At 9.50 the appointments were read and Conference adjourned.

AUGUSTA DISTRICT.

JOHN B. LAPHAM, Presiding Elder.

Augusta, U. S. Cummings. East Livermore and North Fayette, supplied by B. V. Davis. East Readfield, to be supplied. Eustis, to be supplied. Fairfield and Fairfield Centre, C. S. Pillsbury. Farmington, W. B. Dukeshire.

Gardner, E. O. Thayer. Hallowell, C. F. Parsons. Industry, Starks and New Vineyard, supplied by A. S. Staples. Kent's Hill, Readfield Corner, D. B. Holt. Kingfield and Salem, supplied by J. W. Jordan. Leeds and Greene, to be supplied. Livermore and Hartford, C. A. Brooks. Livermore Falls, C. A. Southard.

Madison, supplied by F. C. Norcross. Monmouth, W. B. Eldridge. Mt. Vernon, E. Gerry. New Sharon, Farmington Falls and Mexico, supplied by L. I. Holway. North Anson, supplied by A. Ford. North Augusta, supplied by S. E. Leach. Oakland and Sidney, supplied by F. R. Welch; Phillips, supplied by W. A. Nottage. Richmond, James Nixon, Jr. Skowhegan, B. O. Wentworth. Solon and Bangham, D. R. Ford and supplied by J. Moulton.

Temple, H. Billingsh; Waterville, W. F. Berry. Wayne and North Leeds, supplied by C. A. Laughton. Weld, supplied by C. H. Williams. Wilton and North Jay, B. F. Fickett. Winthrop, Sylvester Hooper.

C. W. Gallagher, President of the Maine Wesleyan Seminary, Female College, member of Kent's Hill and Readfield quarterly conference.

LEWISTON DISTRICT.

J. A. COREY, Presiding Elder.

Andover, W. H. Varney. Auburn, E. S. Stackpole. Baldwin and Hiram, supplied by B. S. Leard. Bath, Beacon Street, M. C. Pendexter; Wesley Church, S. T. Westhafer.

Berlin, N. H., F. C. Potter. Bethel and Mason, A. Hamilton. Bowdoinham, C. E. Springer. Bridgton and Denmark, J. H. Roberts. Brunswick, W. F. Holmes. Buckfield, F. W. Sadler. Chebeague, A. C. Trafton. Conway, N. H., J. H. Trask. Cumberland and Falmouth, J. E. Remick.

East North Yarmouth, supplied by M. K. Mabry. East Poland and Minot, Cyrus Furlington. Fryburg and Stowe, to be supplied. Gorham, N. H., G. I. Lowe. Harpswell and Orr's Island, supplied by C. M. Abbott. Lewiston, Hammond Street and Park Street consolidated, E. T. Adams. Lisbon and Lisbon Falls, G. D. Holmes. Locke's Mills, R. A. Rich. Long Island, William H. Gowell. Mechanic Falls, supplied by T. T. Baker. Naples, H. A. Pearce. North Conway and Bartlett, N. H., Thomas Whiteside. Norway, Francis Groveson. Oxford and Welchville, supplied by J. B. Howard. Rumford, supplied by W. H. Congdon. Rumford Falls, supplied by G. B. Hannaford. South Auburn, to be supplied.

South Paris, T. M. Chapman. South Waterford and Sweden, W. H. Bounds. Turner and North Auburn, supplied by J. S. McBean. West Bath, to be supplied. West Cumberland, supplied by William Bragg. West Durham and Pownal, supplied A. F. Hinkley. West Paris, A. K. Bryant. Yarmouthville, C. Simonton.

T. F. Jones, transferred to the East Maine Conference.

H. C. Sheldon, Professor in Boston University School of Theology, and member of Brunswick Quarterly Conference.

PORTLAND DISTRICT.

G. R. PALMER, Presiding Elder.

Alfred, T. N. Kewley. Berwick, W. P. Merrill. Biddeford, H. E. Frohock. Bowery Beach, J. Gibson. Buxton and South Standish, to be supplied. Cornish, I. A. Bean. Elliot, E. W. Kennison. Goodwin's Mills, W. H. Barber.

Gorham, North St., W. F. Marshall; School St., E. C. Strout. Hollis Centre, to be supplied. Kennebunk and Saco Road, W. P. Lord. Kennebunkport and Cape Porpoise, H. L. Nichols.

Kear Falls, M. E. King. Kittery, Second Church, D. F. Faulkner. Knightville, L. H. Bean. Newfield, Robert Lawton. Ogunquit and Maryland Ridge, A. Crain. Old Orchard, W. Canham. Pleasantdale, W. S. Jones. Portland, Chestnut St., C. W. Parsons; Congress St., G. D. Lindsay; Peak's Island, F. W. Smith; Pine St., F. C. Rogers; West End, supplied by Fred A. Leitch. Saco and Saco Ferry, A. A. Lewis. Sanford, G. F. Millward. South Berwick, H. Hewitt. South Biddeford and the Pool, to be supplied. South Elliot and Kittery, First Church, D. Pratt. South Portland, Wm. Wood.

Westbrook, C. C. Phelan. West Kennebunk, supplied by C. H. Williams. West Scarborough, J. E. Lombard. Woodfords, J. R. Clifford. York, J. Wright.

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